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A Journal of Religion

Will the Next Generation
Be Dry?

By Stanley High

Why Should They Volunteer?

An Editorial

The Living Past Sits In

By Gaius Glenn Atkins

The Church of England
and the Prayer Book

An Editorial

Rel. 1

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Was ever before a book on the Chinese puzzle greeted with such unanimous praise?

New York Evening Post

There have been thirty or forty good books on China this year, but none that I have seen so perfectly meets the needs of the average reader as Paul Hutchinson's "What and Why in China."

American Mercury

The intelligent and interested newspaper reader should find this book of great value.

Chicago Evening American

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New York Nation

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Zion's Herald

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Brooklyn Eagle

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Will help the western world to understand the evolution of self-government in the Far East.

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Glenn Frank

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Boston Globe

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Boston Evening Transcript

Read it, we were told. We did read it, then turned to the China news—and for the first time it made sense.

Cincinnati Times-Star

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William Allen White

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Central Christian Advocate

In China Paul Hutchinson is thoroughly at home.

New York World

The reading of this book gave me a great evening.

Review of Literature

Certainly a timely publication.

Publishers Weekly

Helps the ordinary reader to understand the China news.

Association Men

The book is, in Carlyle's phrase, "radiant with pepticity."

WHAT AND WHY IN CHINA—by PAUL HUTCHINSON

Cloth, \$1.00—AT BOOKSTORES

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EDITORIAL STAFF—CHARLES CLAYTON MORRISON, EDITOR; PAUL HUTCHINSON, MANAGING EDITOR; WINFRED ERNEST GARRISON, HERBERT L. WILLETT, HENRY S. HUNTINGTON, REINHOLD NIEBUHR, LYNN HAROLD ROUGH, ALVA W. TAYLOR, JOHN R. EWERS, JOSEPH FORT NEWTON, FRED EASTMAN, T. C. CLARK, EDWARD SHILLITO

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EDITORIAL

IN AWARDING the Nobel peace prize for 1927 to Ludwig Quidde of Germany and Ferdinand Buisson of France, the committee entrusted with the responsibility of designating the recipient of this honor has manifested unexpected openmindedness and breadth of vision.

Peace Prize Goes to Real Peace Crusaders

For these men are out-and-out pacifists. They are against war and for peace—and their convictions on the matter are not subject to discount or qualification of any sort. Both have paid the price of imprisonment for their uncompromising opposition to war. Buisson has been a kind of William Lloyd Garrison of the peace movement since 1867 when he won oratorical honors at a peace congress. He believed that the great war was unnecessary, that it could have been avoided, and that it should have been stopped at any stage after it was begun. He bore the stigma of a defeatist throughout the fighting period and after the armistice he pleaded for a peace of reconciliation with Germany. Buisson is eighty-seven years old, Quidde sixty-nine. Quidde

published a book entitled "Caligula, a Study in Caesarian Insanity," which was taken as a thinly veiled caricature of the kaiser, who sent him to prison shortly after he came to the throne. Quidde was arrested during the war, thus demonstrating his zeal and devotion to those convictions which many entertain in piping times of peace but lay aside so easily when the bugle sounds. The editor of The Christian Century recalls a meeting with Herr Quidde in Berlin in 1925. His face abides in memory wearing an expression not unlike that of Whittier. His life has been serene as was that of our Quaker poet, but he has spent the past thirty years in the thick of the fight for peace, a militant spirit whether in his professor's chair or in the reichstag or on innumerable platforms exposing the barbarity, the wickedness and the irrelevance of war. In turning from the type of statesmen amongst whom past Nobel heroes have been found to these two free-lance crusaders, the committee has opened up some interesting possibilities for the future. If next time it wishes to do for England and the United States what it has now done for the pacifists of Germany and France, we suggest the names of Dr. William E. Orchard and Dr. John Haynes Holmes as the most appropriate candidates for the Nobel prize of 1928.

Another Bloody Episode in China's Revolution

ON THE BASIS of newspaper dispatches from Shanghai and Hongkong the western world believes that there has been an uprising of communists in Canton; that this uprising gained control of the city for two or three days; that it has been put down by united naval and military forces owing allegiance to the nationalist government at Nanking; that this government has placed the blame for the uprising on Russian intrigue and has ordered the closing of all Russian consulates. Between four and five thousand have been killed. The government at Nanking is edging farther and farther toward the right. It is becoming representative of the Chinese business interests of Shanghai and other port cities. From these interests it hopes to secure the resources wherewith to establish itself in actual control of the vast territory now nominally held. In Chiang Kai-shek it has found a leader in complete understanding with this bourgeois point of view. But within the nationalist movement many elements of communistic thinking survive. While the tenantry and city labor problems remain what they are, this interest in communism is certain to

remain. When it grows strong enough in any one section to express itself openly, such horrors as have just occurred at Canton may be expected. Perhaps in the long run the Nanking policy of bloody repression will defeat its own purposes. In the meantime, the Nanking government, through Chiang Kai-shek, is appealing to the United States for a reopening of treaty negotiations.

The Finder of the Founder of a University

NO GREAT INSTITUTION is founded by one man, but if one considers as the founder the man who first vividly conceives the idea and does the spade work of interesting others in it, Thomas W. Goodspeed, who died on December 16 at the age of eighty-five, was the true founder of the University of Chicago. Having been a student at the old Chicago university and pastor of Baptist churches in Chicago and Morgan Park, he became filled with the idea of having a great university established in the middle west under Baptist auspices. It was he who first interested Mr. Rockefeller in the project, and it was he who bore the brunt of raising the first million dollars to meet the condition of Mr. Rockefeller's initial subscription of six hundred thousand. He became secretary of the board of trustees and continued in that office for twenty-three years, after which he remained corresponding secretary until the time of his death. He was the author of a history of the university and at the time of his death was at work upon a biography of President Harper, for both of which tasks he was uniquely equipped. Dr. Goodspeed's vigor of body and mind and his joyous spirit suffered no abatement even to the last months of his long life. To meet him on the street or on the campus in the morning made all the rest of the day go better. He was diligent in business, fervent in spirit, serving the Lord.

Mr. Hearst's Mexican "Revelations"

OUR FIRST REACTION on reading the Hearst translations of alleged official Mexican documents was to say, "Now Mexico and the United States are even up in the matter of undercover intrigue." For it will be remembered that about six months ago it was Mexico which was excited over alleged official American documents, which purported to show the purpose of Secretary Kellogg to embarrass the government of President Calles. Those documents were never made public—both Señor Calles and the newspapers of Mexico city having something still to learn from Mr. Hearst in the fine art of stirring up international ill-will—but when they fell into the hands of Mr. Hoover there followed an upheaval in Washington of considerable dimensions. Mr. Kellogg immediately gave public assurances that the documents in the possession of Señor Calles were forgeries. They were not forgeries in toto, he explained, but sentences and words had been inserted in genuine documents in such a way as completely to change their meaning. Attaches of the American embassy in Mexico city lost their positions. And the Mexican government accepted the explanation of our state department. Now the situation is reversed. There is this difference, however. When the government of the United States refused to make any use of the

documents in the possession of Mr. Hearst, that enterprising journalist gave them sensational publicity anyway. The allegation that funds were provided the Mexican consul-general in New York for the corruption of four senators—and of all the senate what four could have been more free from suspicion?—has drawn the matter into the purview of that body. Now a senatorial investigation is under way, and there is every indication that the documents will be publicly proved fakes. Out of the whole sorry business one advantage may accrue. It may be made plain to the American public with what lightness of heart, what utter irresponsibility, this newspaper owner undertook the publication of documents which had the single purpose of producing a break in the cordial relations of two neighboring states.

"Freedom of Contract" in Unorganized Industries

WAGES are being cut in the New England textile mills. The competition of southern mills, where labor is cheaper and there are no unions to boost the wage, makes it inevitable that many mills in New England will not only cut wages but ultimately go out of business. Some of them are meeting the difficulty by moving south where the more primitive state of industrial enterprise makes unionism more difficult. The low economic status of a large tenant population of poor whites makes labor plentiful, and even the mill wages look good to them. Not all New England mills are losing money, but most of them are taking advantage of the general state of the industry in that section to cut wages. An illustration of this class of manufacturers is given by the Petterell mills in Maine and Massachusetts. They have joined others in making the ten per cent cut, though for the past eight years they have paid from eight to eighteen per cent dividends, and their surplus was last year increased from \$3,300,000 to more than \$8,000,000. Such mills can depend upon general unemployment in the industry to keep their employees on the job in the face of this wage cut. Of course, these mills are not organized, and so the individual worker is helpless. For when capital is powerfully organized and labor is not organized, "freedom of contract" becomes, to the individual earner, a ghastly mockery. His equality with the employing corporation can then be likened to the equality that exists between an elephant and a fox terrier engaged in a tug of war. There is, to be sure, one on each side, but there the equality ends.

These Christians Have the Will to Unity

IT IS IMPOSSIBLE not to remark the contrast between the conference of Anglican liberal evangelicals, recently held at Birmingham, and Lausanne. Of Lausanne, the tragedy has already been depicted in these pages. At Birmingham, however, an entirely different spirit and point of view seemed in evidence. Thus, Canon Guy Rogers is quoted by the Christian World as saying of the Lambeth declaration that Free church ministers are true ministers of the sacraments within the universal church, "Our declaration simply means that we have accepted or rather reaffirmed God's point of view, which is a refreshing and en-

encouraging thing to do, but not in the least meritorious." And of the sacraments themselves this same Anglican declared: "We must dismiss from our minds the idea that there is something extra, some peculiar blessing or guaranteed objectivity of the Lord's presence at a [communion] celebration at St. Agatha's or St. Martin's which is necessarily lacking at Carrs Lane chapel or the [Wesleyan Methodist] Central hall." Beside such words must be put the conclusion announced to the conference by Canon Streeter, when the subject of orders and the apostolic character of various forms of church organization was under consideration: "With regard to the New Testament, I do not believe that there was such a thing as a primitive church order; there were probably varied forms of government." Here are Christians obviously with the will to unity. "We are determined," said their chairman, Rev. Montagu Dale, "so far as we are concerned not to allow the dead hand of the past to hinder us." There is a look toward tomorrow in the reports of the Birmingham conference of Anglicans that was largely lacking at Lausanne.

Personal and Institutional Problems Are Inseparable

THE CONFERENCE recently held in New York on "Family Life in America Today," with the participation of social workers from all parts of the United States and Canada, called forth many pertinent comments upon the present status of the domestic problem in this country and some hopeful estimates of the situation. Social workers know the worst that can be said about the apparent disintegration of the American family, but most of them are not disposed to be in a panic about it because they recognize other forces at work than those which make for disintegration. They have little time to moan "Whither are we drifting?" and "What is the world coming to?" because they are trying to keep it from drifting and help it to come to some better haven than the present. They recognize the force, and to some extent the value, of the tendencies which are modifying the family, but they do not believe that it is going and already half gone. The general tone of the conference was serious but optimistic. But if the domestic situation is to be saved, something more must be done than to inculcate respect for the institutions of the family and the home and marriage. "You cannot teach home-making by rote, by telling young people that they should respect the home and maintain it," said Miss Richardson, of the Home Economics association. The problem is always a personal one, a question of the relations between particular people. The man who comes back from the office or shop does not want merely the consolations of "the American home" or "the sacred institution of the family." The woman who has done her day's work in the house does not want, when evening comes, to be merely a member of an institution to which she owes allegiance because society as a whole cannot get on without it. Both want a congenial personal environment. But society and civilization cannot get on without the institution. The personal and the institutional aspects of the problem are inextricably intermeshed. The peace and joy that come in the intimate personal relations of husband, wife, parents and children will not come as a mere by-

product of duty done and responsibilities borne, nor will they come without them. And the health of society as a whole cannot be secured by individuals seeking only personal pleasure and satisfaction, nor can it be secured if they do not find it.

What Does a Chinese Ph. D. Think About?

SINCE the first Chinese students came to the United States for graduate study about twenty-five years ago, there have been 568 advanced degrees granted to Chinese by American universities. With but few exceptions, every year in this series has witnessed a larger number of students coming and a larger number of degrees granted. A reading over of the list of the titles of their theses, as recently collected and published by the China Institute of America, ought to have some remedial effect upon those supercilious Americans who still think of the Chinese as an intellectually inferior race and blandly assume that those who come to this country are coming merely to learn to speak broken English or to pick up a few simple ideas about American business methods. The departments in which this graduate work has been done are practically all the departments there are in universities, with the exception perhaps of some of the European languages. Here are highly technical theses in electrical and mechanical engineering, in chemistry and physics, in biology and bacteriology. Here is a thesis on "polyanthraquinonylamines and their condensation products;" and one on "the peanut." There are studies in the Chinese customs tariff, the Chinese family, the Confucian element in Chinese law, foreign banks in China, extraterritoriality, and a multitude of others relating either to the interpretation of Chinese institutions or to the phenomena which have resulted from the contact of occidental with oriental civilization. The return of these men to their native country with this stock of scientific and technical knowledge and, what is more important, with the developed ability to meet the new Chinese problems as they arise, furnishes a large element in the intellectual and social ferment in that ancient land. Those who are inclined to believe that everything would be running smoothly in China, with the foreigners in control of the strategic industries and the Chinese contented with the status of a servant people in their own land, if it had not been for the disturbing propaganda of the reds, might do well to think about the significance of these five hundred Chinese graduate students who have returned from American universities.

A Law Which Should Stand

EFFORTS TO REPEAL the federal inheritance tax law have come to grief in the house of representatives. Taking advantage of Mr. Mellon's dominance in matters of governmental financing, one of the boldest and most generously financed lobbies in the history of congress has been at work for some months in an effort to procure this great relief for the families of dead millionaires. The Honorable Frank W. Mondell, of Wyoming, once floor leader in the house and later lame-duck member of the war finance cor-

poration, was chief lobbyist. Lame-duck ex-members are the favorites of those who lobby in congress because they have the privileges of the floor in addition to their acquaintance with members of the house and its ways of working. The operations were carried on under an organization called the American Taxpayers league, but inquiries into the source of its funds have not secured any very definite information. The committee of the house voted seventeen to six against repealing the present law and the house agreed by a large majority to their report. Andrew Carnegie argued that the inheritance tax was the most just and equitable of all taxes because it allowed the individual the largest measure of liberty to promote enterprise, laid the burden of taxation where it could best be borne, and taxed those who inherited without earning while lifting the burden from those who earned without inheriting. The theory of Mellonism is that if government takes care of the wealthy and successful by clearing the channel to wealth and success then somehow the blessings of prosperity will fall, like gentle rain, upon the poor. A better formula would hold that if organized society protects and provides for the less well-to-do, the more powerful will be amply able to take care of themselves.

The Church of England and the Prayer Book

THE specific doctrinal and disciplinary implications which are involved in the proposed new English prayer book and in the rejection of it by the house of commons, after it had been approved by an overwhelming majority of the bishops and by a three-to-one vote in the house of lords, pale into insignificance in the presence of the bewildering anachronism that, at the present stage in the world's history and in such a country as England, doctrinal and sacramental questions should be voted upon at all by a purely political body. Whatever justification there may have been for such an alliance of church and state in an earlier day when there was substantial unanimity of religious faith and practice among the entire population governed by a monarch or represented by a parliament, that justification has disappeared with the increasing diversity of religious opinions and with the general agreement, in protestant circles at least, that such diversity of faith, however unfortunate it may be, is better than enforced uniformity. It is just because it is so well understood that the relation of the state to the church in England is not now intended to frustrate individual religious liberty, that the spectacle of a parliament hotly debating the merits of a prayer book and discussing transubstantiation seems so pathetically futile.

If England had any intention of requiring all Englishmen to worship God according to act of parliament, one could view such a procedure with some understanding, though without approval. But England intends no such thing. That is perfectly well understood. There is as much religious liberty there as in any part of the world. The Church of England is not now and never has been the church of all Englishmen. There was dissent, both Catholic

and protestant, as soon as the Church of England with its present body of doctrine and ritual came into existence. After a prolonged period of attempted enforcement of uniformity, dissent gained first a de facto and then a de jure right to an undisturbed existence. The civil disabilities of dissenters were one by one removed. The support of the established church by public funds, raised by taxation without regard to the consent or the church membership of those who paid, was done away. What remains is that the Church of England has a certain social prestige, which is partly an asset and partly a liability; the use of the ecclesiastical property which has come down through the centuries, which is a real asset; and, as the present incident so forcibly and painfully illustrates, a dependence upon the state for the last word in the determination of its ritual and doctrine, which is nothing but a liability. The complete ignominy of this dependence can be appreciated only when one realizes that parliament contains a very considerable proportion of persons who are not members of the church of England. The margin by which the revised prayer book was defeated in the commons was made up of the votes of Baptists, Presbyterians, Catholics, Christian Scientists, Jews, one Parsee, a communist, and persons professing no religion whatever.

It is not necessary to discuss at this time the motives which led these various classes of nonconformists, as well as enough churchmen to make up a majority, to vote against the revised book. The most discussed feature of it, and probably the most important feature, is the option which it offers in regard to the reservation of the sacrament. In spite of the fact that reservation is specifically stated to be allowed for the communion of the sick and for other emergencies and not for adoration, the general opinion was that the alternative forms gave further liberty and encouragement to the tendency toward Catholic doctrine and practice with reference to the sacrament. Lady Astor (Christian Scientist) declared with fine enthusiasm: "You cannot touch the protestant church. You can play ducks and drakes with everything else, but not with the church." Rosslyn Mitchell, a Presbyterian, "loosed Cromwellian thunders" against the measure which, if adopted, he predicted would "make England Roman in a generation." If the only barrier between the English people and the church of Rome is an act of parliament, the situation is indeed more serious than we had supposed. But while such a statement may have been good rhetoric and effective debating, it does not track with the course of English history. The history of nonconformity affords sufficient evidence that the people of England can determine their own religious beliefs without the assistance of parliamentary legislation, and even against it when necessary.

It has been pointed out that there is a parallel between the scene at Westminster and the scene at Dayton, Tennessee. Considerable scorn was heaped by British writers upon the commonwealth of Tennessee because of its effort to determine by legislative action just what should be taught in the public schools. Such justification as that effort had—and we do not think it was enough—lay in the fact that the state was merely trying to control the teaching in its own schools, supported by the money of all its tax-payers and patronized by an overwhelming majority of its people. The parliamentary control of the doctrinal teaching and

ritual practices of a church which is really only the church of a fraction of England even if it is called the church of England, lacks even that insufficient justification. About nine-tenths of the criticisms that were made against the Tennessee anti-evolution law and the Dayton case, including those which were made by the English press, would have of equal or greater cogency against the plan of submitting with prayers, rituals, and the articles of religion to the approval of parliament and relying upon the civil law to stem a supposed tide toward Rome.

The most obvious and common comment upon the rejection of the revised prayer book is that the next step must be the disestablishment of the Church of England. It has long seemed to a great body of dissenters that the logical next step toward complete religious equality was disestablishment. Many of the Anglo-catholics within the church will now be of the same opinion. It is doubtless true that so long as one church is established, all other churches must be at some disadvantage if only in subtle and intangible matters of prestige. But such a handicap is as nothing compared with that which is involved in a relationship with the state that requires the established church to submit its program to the approval or disapproval of a parliament in which the balance of power is held by persons outside of its communion. What English Baptist would be willing to give up the liberty of Baptists to determine their own program in exchange for a cathedral or two? What English Congregationalist would trade the freedom of Congregationalism from parliamentary domination for any number of "livings"? Surely neither one would sell his Christian birthright for any such mess of pottage. What the Church of England needs is to be liberated from the control of those who are not interested in it except as a department of the government and to be given the right to determine its own affairs. Probably the price of that liberty is disestablishment, for a church can scarcely expect to enjoy the benefits and escape the disadvantages of union with the state. But the term "disestablishment" emphasizes what the church would lose by such separation rather than what it would gain. Call it rather enfranchisement.

One of the parliamentary protagonists of the revised prayer book, predicting that its rejection would lead to disestablishment, said, "Does any member of this house believe that the Church of England could survive disestablishment?" Why not? Other churches have. The nonconformist bodies have grown strong upon it. Is there so little vigor in the Church of England that it cannot stand without the prop of the state? We do not for a moment believe that. That communion has too much religion, too much consecrated scholarship, too much devotion to its own honorable traditions of worship and service to collapse the moment a religiously miscellaneous house of commons ceases to tell it what it may believe and Presbyterian and Baptist premiers cease to determine who shall be its bishops.

And the alleged "drift toward Rome" may as well take its chances with all the other drifts in all the other churches. In an age of individual thinking, there will inevitably be drifts both toward and from a variety of things. That is one of the perils of liberty, but it is not half so perilous as the attempt to stop such currents of opinion by erecting before them dams of civil legislation. In our own judgment,

the Catholicizing tendency within the Church of England is unfortunate. We do not know how many of its priests now practice the reservation of the sacrament for the adoration of the real presence, but we are confident that it would be better for the soul of England and the Church of England for them all to do so than for them to be restrained from it only by the refusal of the Christian Scientists, Jews, Catholics, and Parsees in the house of commons to give them permission. Let the Church of England be enfranchised!

Why Should They Volunteer?

THE QUADRENNIAL Student Volunteer convention is meeting in Detroit this week. There is always a peculiarly emotional quality about Student Volunteer conventions. Elements gather in these meetings which are combined in no other religious convocation. There is, first of all and most moving of all, the student horde—boys and girls coming from the colleges by the thousand to consider the call of the mission field. There is the call itself, here given voice by many who speak out of an experience of sacrifice and devotion unsurpassed in any form of human endeavor. There is the sense of impending world tragedy, furnishing a somber and brooding background for all that is said. And there is the unseen but very present cloud of witnesses who surround these young people about to face a choice that may mean for them a place in the world's select fellowship of service.

This emotional quality will be present again at Detroit. To be sure, emotion is not now the collegiate vogue, and every effort will be made to preserve an illusion of rationalized detachment. There will be no attempt to subject the student delegates to mass hysteria in any form. Discussion groups will take the place of mass appeals for missionary recruits. But in and through it all the tides of genuine emotion will run deep and strong. It cannot be otherwise; it ought not be otherwise. The whole missionary movement has reached a point of such destiny, since last the Student Volunteers met in national convention, that it must stir to the depths any person who has the slightest perception of the significance of the enterprise.

The Detroit convention is bound to be far different from that held at Indianapolis four years ago. At Indianapolis the delegates were conceived as in some sense representative of the whole range of student religious interests. A vast throng was gathered to think and talk about war, or industrial conditions, or race relations, or campus problems. The convention's hot spot was the impromptu marginal meeting which launched a student campaign for world peace. To Detroit there comes a far different group. It is not nearly so large. It has been selected with a narrow range of interests in view. War, industry, race—all these may again be considered, but it will be in their immediate relation to the missionary enterprise. The leaders at Detroit are shaken somewhat—more than they are ready to admit—by the experiences which have befallen on mission fields since the Indianapolis convention. They desire to concentrate on

the missionary task. And they are candid enough, and bold enough, to ask whether there is any such task left. A missionary convention which begins at this beginning is bound to be of a temper and content far different from the missionary conventions of the past.

It is no easy position in which the leaders at Detroit find themselves. Try for a moment to envisage it. They mount the platform custodians of three responsibilities. They are responsible to the church, and to the church's great missionary commission. They are responsible to the past, and to the glorious band who have made the missionary calling the sacred thing it is. And they are responsible to the students, who come questioning whether the Anglo-Saxon has yet found a way of carrying on this enterprise which shall actually, in the long run, hasten the rule of Christ among men. It is this latter responsibility which must most oppress them, for these students are not willing to commit themselves to any enterprise which does not approve itself to them as worthy of an unquestioning devotion. How can service in the missionary cause be justified today? What is there for the missionary still to do?

Let it be said at once and without hesitation that the missionary enterprise as it stands today lacks nothing in the qualities which have made its past glorious. Indeed, it is possible so to conceive it as to make its challenge even more compelling than in the days of Carey, Duff, Morrison, Livingstone, and the other giants. There is a more sensitive spiritual perception at its heart. There is a more distracted world as its field. There is a more eager Christian community waiting to cooperate in mission lands. The work of the missionary is harder than ever before, for the stakes are larger. So must the men and women who undertake such work be larger—broader in vision, in sympathy, in understanding; closer in contact with the Christian's source of spiritual insight and strength. It has always been, in the eyes of the church, a solemn act to set apart a man or woman to the task of a Christian missionary. But never has solemnity rested more overpoweringly on that consecration than it must today. For consider the sort of service to which the missionary of this period goes.

There are hundreds of places where, on the plane of mere human helpfulness, sympathetic instruction or brotherly service will still be welcomed as a gift from heaven. Vast areas are awake to needs of the mind and body heretofore almost totally unperceived. The teacher, the doctor, the agricultural pioneer, the sanitary technician can go into these areas with the prospect of a lifetime of such satisfying service as is to be found almost nowhere else on earth. This is not only true on the edge of the primeval forest, where an Albert Schweitzer builds his hospital with his own hands. It is equally true in Peking, where a Leighton Stuart forms the minds of a new generation of Chinese leadership.

To be sure, in many places work such as this is not as easy as once it was. Tides of nationalism and racialism make impossible the unconscious patronage of the past. The missionary teacher or doctor or technician today cannot assume as his inherent right the control which was once his. In many a land, insistent on the values in its own society, today's missionary must come in complete humility of spirit, with no thought beyond that of service in the ranks of a

common Christian army. If, under these conditions, the missionary can make his service an example of competency, then he is fulfilling his purpose. Even the tendency, now evident, to speak of the missionary under such conditions as an adviser is mistaken. The word has a bad connotation. Countries like China have known advisers to their sorrow—foreign representatives whose real business has been the advancement of foreign commercial and political interests. The missionary cannot afford to accept the opprobrium which such a word carries. He must go out today as a fellow-servant, or not at all.

There is no continent on which need does not exist for testimony to the spiritual regeneration and victory open to men in the discipleship of Jesus Christ. The need for Jesus is as all-pervasive as ever. No man need apologize for a career devoted to making Jesus known in any spot on earth. This sort of missionary work is demanded now more than at any time in the past, because the mind of whole civilizations is open to the lure of Christ as never before. But this sort of missionary work is also more exacting now than at any time in the past, for these civilizations have sensed the spirit of Jesus sufficiently to make them willing to respond only to the ministry of those who themselves embody that spirit. And this involves not only the personal conduct and testimony of the individual missionary, but also the conduct and testimony of the sources from which the missionary proceeds.

It may well be questioned whether, in many mission fields, the time has not almost arrived when the missionary will find little response to his preaching of Jesus unless, along with that preaching, he finds some way whereby to live as would Jesus. The orient, which acclaims Jesus as a fellow oriental, is sure that there is a gap between the life of the separate, protected missionary and the life of the missionary's Lord. A Brahmin Christian drew this distinction in discussing the work of two world famous missionaries not long ago. "Doctor A.," he said, "tells us about Christ; Mr. B. shows us Christ." Mr. B. was Mr. C. F. Andrews, a missionary who has succeeded perhaps more completely than any other in implicating his life in the life of India. One thing the missionary must learn to avoid is the impression that he is content with standing off and giving advice.

Finally, there is a task for the missionary in interpreting the west to the east, and even more in interpreting the east to the west. It takes no pessimist to become terrified at the prospect of world disaster implicit in the increasing interrelations of the hemispheres, and our increasing failure to understand one another. Books such as Peffer's "The White Man's Dilemma" and Close's "The Revolt of Asia" are decried by our comfortable and uninformed public as too sensational, and therefore impossible of belief. But it is to be doubted whether the temperature of those portions of the globe where the white man has asserted his suzerainty can be taken without yielding a sensational result. The east sees the west through eyes bloodshot with suffering and a sense of outrage. The west sees the east through eyes drawn with resentment at failure to appreciate advantages bestowed. And so the two sides drift toward a debacle.

What international influence is there which can mediate to allay these tragedy-laden misunderstandings and suspicious? Can diplomacy? A wise diplomacy can do much, but

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human experience up to this point hardly yields assurance that there will come a diplomacy imaginative enough, unselfish enough, to be relied on. Can commerce? A commerce conducted honestly for mutual good can do much, but there is nothing in the record of western commercial expansion up to now to indicate that commerce will settle as many quarrels as it starts. Can education and philanthropy? Both can help mightily, and will, but both are so restricted in range as to make their total service fall far below the needs of the situation. Can religion? That remains to be seen. Religion has only begun the task. This work of mutual interpretation was hardly envisaged as true missionary service a handful of years ago. Today it stands out as perhaps the most immediate and difficult service which the missionary has to render. It is this because, unless it is done and if the crash comes, no other form of missionary effort can survive. Can religion do it? Perhaps. If it does not, it will not be done.

These, then, are honest and compelling missionary tasks which may well be laid before the students who gather in Detroit. There is need for men and women who can give an example of modest, altruistic service in scores of lands now feeling after a new life. There is need for those who can show the spiritual victory which comes through Christian discipleship by the evidence of their own lives. There is need for those who can mediate between civilizations now staggering, through mutual lack of understanding, toward the abyss. Obviously, these are tasks that call for the highest order of consecration. But they call for more than consecration. On almost every mission field there is an increasing belief that only a select group are equal to these demands. But the influence of this group, sifted here from the best we have to offer and inducted there by the invitation and welcome of the national Christians, will spread farther and sink deeper than could any other possible form of missionary effort. No career on earth, these college students at Detroit can truthfully be told, will surpass in usefulness a career in this small, carefully selected company who, like Gideon's band, will go out to attempt the missionary work of the future.

But when the leaders at Detroit present this promise to the young people there, let them be equally honest with themselves. Most of them have intimate connections with the boards and other ecclesiastical organizations under which the missionary works. Let them be candid in their recognition that so long as the missionary is ordered out to work under the protection of the western military state, so long as he erects his pulpit beneath the shadow of the gunboat's cannon, so long as he utters his appeal under the policing of marines, he is only sounding brass and a clanging cymbal. It is not the fault of the missionary. He is placed in an impossible situation, in a position where the fundamental postulates of his faith are mocked by the gratuitous military paternalism of his own western government. Before the leaders at Detroit have any right to call the students there assembled to face the tests of vital missionary service, they have a prior responsibility to see to it that the boards have so completely dissociated the gospel from the gunboats that, should the students volunteer, they would have a fair chance to do the task to which their hearts respond.

Goodness and Power

A Parable of Safed the Sage

I RODE upon the Norfolk and Western, and I said, I am a little bit out of my usual beat, and this is a part of the Country I should know better.

And we stopped at a Junction, and there came into the Train a Servant of God whom I had known long but had not lately seen.

And I said, This is good fortune for me. How comest thou hither? Dost thou now reside in this Neck of the Woods?

And he said, Nay, but I am passing through; and it seemeth like a Pleasant Place.

And I said, I hope that the place thou dost now inhabit is of like character.

And he said, Not so thou couldest notice it. But it is a great place to be, and I am having the Time of my Life.

And I said, It was a Pleasant Place where thou didst previously labor.

And he said, Yea; and I got away from it None Too Soon.

And I said, I am interested. Say on.

And he said, I served my God in a Pleasant Community, with Good Schools, and Excellent Transportation Facilities, and nothing to call out from the Prophet any of his possible Heroick Qualities. And I was so happy it almost ruined me. Now I am where things are almost Wholly Different, and I am beginning to live.

And I said, Hast thou Congenial Associates?

And he said, They are what I chiefly prize. In my former parish I had a group of the Sweetest Men God ever made. They were Without Guile. And Without Power. Now the men with whom I deal are Wicked, but we get things done. We have put a new roof on the House of God. We have cleaned up the worst parts of our town. We have put the Lid on several situations that ought not to have existed. The men with whom I deal do not assemble in Prayer Meeting and Pass Ineffectual Resolutions wherein their own Steam bloweth off harmlessly. They Go-Get.

And I said, That short Compound Verb telleth a mouthful.

And he said, I once thought that all this old world needed was Sweetness and Light. I know an Whole Lot Better now. It needeth Power.

And I said, My friend, I rather think thou hast hit upon an Inherent Weakness of much of our Good Work. God doth not seem to be as squeamish as we about the using of wicked men for good purposes. Pharaoh is his servant, and the Assyrian is the rod of His anger, howbeit he meaneth not so. The Almighty doth put to the Lord's work the sinner, when saints fail to do it, as my friend John G. Whitier did once most sagely remark.

And he said, Hast thou a remedy for all this?

And I said, I am nothing if not remedial. I live and float in the sphere of Remedies. We must have Goodness that Go-Getteth. We must marry Goodness to Power. For what said the dear Lord Christ unto His disciples? Tarry ye, and let your goodness waste itself not in ineffective effort. Ye shall Receive Power.

Will the Next Generation Be Dry?

By Stanley High

THE QUESTION that I wish to raise does not concern what the older generation of American voters may do with prohibition. There are many indications that they propose to maintain it. I want, rather, to raise the issue of how the younger generation of voters, when they come to places of leadership, will deal with this law. What about tomorrow's dries? Will there be any? Where will they be recruited? And who will provide their leadership?

May I emphasize that there is no cocksure answer to those questions. I have heard some excellent oratorical flights recently concerning the dryness of the opinion of the younger generation. For some reason they left me a little cold. For one thing they were flights, not of youth, but of the elder dries. For another thing they seemed to arise, not out of a familiarity with the actual opinions of young people, but rather from a deep-seated desire to impute to young people the dry convictions of their elders. Tomorrow's dries will never be recruited by any such vicarious process.

STATISTICS THAT MEAN NOTHING

I am familiar with the statistics by which my declarations can be answered. We can trot out the membership registry of the Christian Endeavor society and the Epworth league and the Baptist Young People's union and prove, by the hundred thousands, that the future is absolutely safe. Thirty years ago such an answer would have had more weight than it has today. Today's young people, as never before, are making up their minds outside and independently of our official church organizations. The leadership minority among them is not found, as it once was found, in the Sunday night devotional service. That is not merely my opinion. I have had occasion, in the last two months, to have contact with a rather large number of America's leading preachers. What I have just said is a product of the discussions with them. So far, therefore, as tomorrow's dries are concerned I think our cocksureness needs a little of the tempering salt of caution.

In fact, it needs more than that. I am a member of this young bloc of American voters. I believe I know something of the opinion of my contemporaries across the country, and something, too, of the opinion of the younger group that is coming after us. If opinion among them goes as it now is going it is my belief that the eventual overthrow of prohibition is inevitable.

WET CONGRESSES TOMORROW

I say that not because I live in the speakeasy atmosphere of New York city, nor because, now and then, I read the blubberings of our green-skinned new intelligentsia. I say it, rather, because of what I have heard from the leadership group of young people in college and out, from young preachers and teachers and Christian laymen. I am interested in this group because I believe that, in the long run, their support or indifference and opposition will determine the issue. It is important to know that today's congresses will be dry. It is just as important to inquire what sort of

congresses are likely to be elected by the voters of tomorrow. If present tendencies continue I believe that they will be wet.

If that opinion is even partly true the next question will be: What's to be done about it? And that leads, at once, to an inquiry into the source of this situation.

WHERE MEMORY FAILS

First of all I should like to emphasize the fact that most young people are not in doubt about prohibition because they want liquor. I know, of course, that there are bootleggers who specialize in the college trade; that speakeasies are usually found within walking distance of the average college campus. And I've noticed, too, that they seem to do a thriving business, particularly at those seasons of the year when the older grads return for their reunions. But this opinion is not born out of a desire to get booze. Those who want it, doubtless get it. But most of those about whom I am speaking do not want it. And the case for prohibition, among them, is only weakened by those who go bombasting about as though every individual who did not believe in the eighteenth amendment were a besotted degenerate. Among the leadership group of our young people the doubts about prohibition are honest doubts and must be handled on that basis.

The prevailing attitude of indifference or opposition arises, in part, from the fact that the minds of present-day youth do not go back to the time and the conditions that made dries out of their parents. High-pressure damnation of the saloon produces about the same effect among them as a fire and brimstone description of hell. Neither seems real enough to be threatening. Prohibition presents a problem to youth of which they have seen but one side. If there were no eighteenth amendment or Volstead act we would probably have little difficulty recruiting tomorrow's dries. If pre-prohibition conditions prevailed the very honesty of vast numbers of these doubting young people would make them ardent anti-wets. As it is we are obliged to ask them to save the nation from an evil of which—thanks to an even partially enforced law—they have never had a life-sized glimpse.

And to add to their chronological handicaps there seems to have been no widespread effort to give them such a glimpse. Their minds have not been systematically carried back to those sets of fact that, inevitably, would create convictions. There are conferences and study groups and forums of many sorts among young people. But prohibition is simply not one of the major issues discussed. Ignorance has bred complacency. And wet propaganda has been made easy.

LESSER AND GREATER EVILS

Again, this doubt about prohibition springs from the widespread conviction that the methods by which the law has been maintained have threatened to establish evils greater than those which it was designed to destroy. I am not endorsing this conviction, but only repeating it. Pro-

hibitionists act—say these young people—as though there were only one issue before the American people; as though, in fact, it were safe to compromise on other issues in order to advance the interests of this particular one. They point, as I have heard them do, to such nefarious organizations as the ku klux klan. They insist that the klan raises issues even more serious than the eighteenth amendment. And yet—so they allege—the klan, because it is said to be dry, has won a measure of dry tolerance. A greater evil has been accepted in exchange for a lesser good. It is largely because of this belief, whether right or wrong, that the same youthful crusaders who are in the forefront of the movements for world peace, racial justice and industrial democracy are in doubt about prohibition.

WET BANNERS

The wets have made capital of this situation. They have sought to prove—so that all who run may read—that the dries have fallen into un-American company. At the front of the wet procession, just now, the banners are flying for tolerance, democracy and freedom. Opposition to prohibition has come to be hailed as liberalism. And, since liberal ideals are popular these days among young people, the dry movement has been put on the defensive among them.

These facts, among others, account for the indifference or opposition on the part of the leaders of America's younger voters on the question of prohibition. They lead up to the previous question of what's to be done about it. Can prohibition be established in their interest as peace and racial justice and other moral issues have been established? How are we to recruit tomorrow's dries? It would be presumptuous for me, as an individual, to prescribe a program. But I should like to set forth what a good many young people have set forth to me. These suggestions do not constitute a specific program. But these indicate several features that, in the minds of youth, any such program must contain.

HONESTY FIRST

In the first place, a program to enlist tomorrow's dries must be honest. So far as they are concerned it would be infinitely preferable to accept defeat for the prohibition law than for prohibition forces to be a party to the election of doubtfully honest men to office. Prohibition will be stronger, not perhaps with this generation, but certainly with the next, if the dries make it plain that honest wets in congress are preferable to dishonest dries. It is hard to see how prohibition can be made a permanent matter on a basis of political expediency. Some day the ability to enforce dry opinions upon congress may weaken. When it does, then only honest convictions, honestly arrived at, can save the day.

In the second place, these young people would insist upon a scientific method. By scientific I mean open-minded. One of the greatest things that could happen to the dry cause would be a widespread acknowledgment, among its proponents, of the validity of some of the data of the opposition. Among our youthful doubting Thomases one of the most healthful influences for prohibition was the publication of the report of the federal council of churches. I do not know the technical merits of the contents of that report. I do know, however, that it exerted a significant influence

among young people because it provided the spectacle of a dry organization admitting the existence of another side of the question.

OPEN-MINDEDNESS

And this open-mindedness was never more important among young people. They are not interested in discussions that are all arranged to come out at a certain place. In the scientific atmosphere of the present day they have lost interest in games where the dice are loaded. In the long run a program among them on the prohibition question will be of little importance unless it provides them an opportunity to reach an adverse conclusion. And this scientific approach, if it succeeds, will be less from the rostrum than by way of the discussion group. There will be less oratory and more laboratory. And the convictions created in that process are not likely to be shaken.

Finally, young people, if they are to be enlisted, must be convinced that prohibition, rather than its opposite, represents liberalism; that the banner of freedom, at the head of the wet parade, is patriotic blasphemy; that the dry movement, if it is not now, can become a genuine crusade against the most intolerant of all exploiters of human life. But that conviction can hardly be established by insisting that to drink, however moderately, is to commit a personal sin. Too many genuinely good people, at home and abroad, do drink to lend strength to that argument.

SOCIAL RESPONSIBILITY

But if the case cannot be made out on the basis of personal moral delinquency, it can be established, I believe, on the basis of social responsibility. It should be demonstrable that alcohol, in our complex civilization, is too highly explosive to be in general use. I suppose there was a time when the possession of side arms was considered the inalienable right of every free-born citizen. But even the most respectable of our citizens were finally obliged to surrender the pleasure of carrying a weapon in the interest of society and the peace of those who could not, safely, be entrusted with guns. Recently some blasting operations were in process near my home. Every morning one of the city firemen, especially appointed, appeared at this place to check over the amount of explosives on hand. The city saw to it that sticks of dynamite were not left lying around loose in our neighborhood. And, living nearby, I was glad for the precaution. The destructive relationship of liquor to our modern society needs to be more widely understood. When it is, our young people, I believe, will be more ready to give it a wide berth themselves and welcome its abolition as an article of popular commerce.

Tomorrow's dries can be recruited by such a process. Once they are recruited, their capacity for courageous leadership will be quickly proved. But they need to learn, from unassailable data, the conditions that made America dry; they need to be convinced that prohibition is not an obstacle but rather a bulwark to every movement that is genuinely liberal; they need to see that the dry cause, concerned with a moral issue, endorses only moral procedure. And most of all they need to understand that the kingdom of heaven can never be finally established in the midst of a booze-ridden world.

The Three Indias

By Phila Keen Linzell

INDIA IS NOT in revolution—not yet, nor is it even seething with unrest. But somehow that far eastern land manages to keep in the forefront of the thought of those who ever trouble to think at all about any other country. Possibly it is the recent books about India that compel such interest.

I.

That amazing little book by Stanley Jones, "The Christ of the Indian Road," coming out as it did when Gandhi had captured the imagination of the west as well as the hearts of the east, went like a whirlwind through the church. It was a best seller for many months—I believe it still is—and was discussed in every religious group. It gave a new thrill of hope to missionary propaganda and challenged the home church. I had just returned from India and everywhere I was asked, "Have you read 'The Christ of the Indian Road'?" and frequently my inquirers added, "I never knew India was like that; I thought India was *heathen*," or "Why, India can teach us. What presumption to take religion to India!" "Tell me," others would query, "Is that a true picture of India?" To all I sincerely replied, "Yes, truly, that is *one* India; we have known many just such Indians." A vision would cross my mind of the cultured India we all so respect.

In the capital of one of the self-ruling states which comprise one-third of India, the enlightened Indian ruler had combed the land from Peshawar to Madras, from Calcutta to Bombay, for the best minds to direct the affairs and improve the condition of his state. He even employed a number of Englishmen. It was a peculiar privilege to know these distinguished Hindu and Mohammedan gentlemen. We met them on business, at social functions, at the dazzling garden parties at the palace. These beturbaned graduates of Oxford or Cambridge somehow made one look and feel insignificant. No Nordic superiority complex possible there. Conversation with them was a delight. All were familiar with the best English literature, quoted the New Testament freely and many had caught its spirit. One, formerly the prime minister, so learned and lovable, seemed very "near the kingdom" as he told of the inspiration he had received from reading the gospel of John. Another, an alert physician of His Highness' court had early retired in order to give his time unremunerated to social reform and economic improvement among the outraged "untouchables," especially those in the grip of the usurious money lenders. There was the Maharaja, himself, seeking my husband's advice as to the regulation of the Brahman priesthood in his state. "You know," he said, "how these myriads of holy men prey on the superstitions of our ignorant people." He accepted with alacrity the suggestion that the curriculum in the college for Hindu priests, consisting chiefly of Sanskrit texts and the elaborate ritualism of their religion, should include also a study of ethics and to this end Christian books were incorporated.

These earnest gentlemen, like those of whom Dr. Jones tells us, have not renounced Hinduism though they are striving to patch up and purge it. How many of its objec-

tionable practices they themselves may have abandoned no one knows. They have not become outcasts by identifying themselves with the followers of Christ, nor have they endured any persecution in his name; but they do demonstrate that the teachings of Christ are permeating their thinking and to some extent motivating their actions; they do acknowledge Christian inspiration; and moreover, the spectacle of a great group of people in their midst rescued only a generation ago from famine, illiteracy and untouchability growing into a self-respecting educated Christian community is a revelation and a challenge to the educated high caste Indian. Yes, there is an India of culture and high ideals seeking for truth and God, some even by the Christian principle of service to their less fortunate fellows. This is the India one must profoundly respect.

II.

While we were yet talking about this remarkable movement among educated Indians, there appeared a year ago among the Christmas books an exquisite little volume, "The Top of the World" by Welthy Honsinger Fisher, the wife of Bishop Fred Fisher. After sitting far into the night to finish it (no missionary could put it down) I closed the book with a gasp and a sigh. Oh, to be able to portray beautiful India like that! We all have had our mountain top experiences, glimpses of the snow-capped Himalayas, opalescent in the morning light. I had once fallen a hundred feet down the mountain side seeking a shorter path to a better view! I saw again those fern-clad hillsides ablaze with rhododendrons, festooned with orchids, and in one long panorama there arose before my closed eyes those carved and pinnaced temples, golden-domed mosques, the "dream in marble," the "paradise below," those monuments with which mystic India in her long quest for the divine has dotted the length and breadth of that alluring land.

Was little Buddu a "blessing" as he humbly and faithfully performed his menial duties of a scavenger? So was our Christian Sunder beautiful when, though destiny in the form of limited intelligence thwarted his passion to preach, he would sweep the office or carry the mail to the post or chase monkeys from the precious vegetable garden as one serving the Lord. Her Buddhist guide reminded one of Kim's lama and we had often seen their like. It was a kind providence which permitted us to entertain as our last guest in that great old spreading mission bungalow which has housed so many conferences and commissions, to say nothing of bishops, that *Christian* holy man, Sadhu Sunder Singh of princely race, kingly mien and Christlike gentleness. He had come at my husband's invitation to give messages to our great conference of Gujarati Christian workers, preachers and teachers, five hundred of them. His coming was noised abroad, and the people—Hindu, Mohammedan and Christian—thronged and pressed and listened enraptured to his messages in parable and story. They brought their children to be blessed; they touched his flowing robe; they threw their garments in his path—though he never walked on them. It was like living in gospel times and he seemed a veritable incarnation of Christ.

Yes, there is an India which allures and inspires! it is the India of sky-piercing mountains and sublime personalities. When friends, awed at the grandeur of the picture in "The Top of The World" ask, "Is India so beautiful? Has India such noble personalities?" with a catch in my throat I reply, "Yes, such indeed is our India."

III.

Now just when every one, after reading these charming books and hearing so much of the idealism of Gandhi and Tagore or listening to Swami lectures on the spirituality of India, just when everyone was thinking what a perfectly delightful and splendid place India is after all, another volume on that fascinating country, much larger than these, has been literally hurled upon the reading public. I hastened to read "Mother India" and lo, again, here was our India, yet how different; no longer exquisite and inspiring but ugly, diseased, poverty stricken, illiterate, custom bound and caste ridden. Here it all is, the India we all know so well—the sore-eyed fly-covered babies, the blind and leprous beggars, the naked ash-smeared grotesquely-postured holy men, the girl mothers and virgin widows, the sixty million untouchables and the illiterate hungry masses—here they all are spread out in ghastly array before the astounded, incredulous world. In horror and disgust every reader says, "Can it possibly be true?" "Is there such a country on earth?" or "I thought all of that was gone long ago with the bound feet of China or your *sati* (widow-burning) in India," and "Those untouchables, haven't they all been saved by this time in your 'mass movements'?" To all these, wearily but unhesitatingly, I reply: "Why, of course that is India, that is the real India, the India where we have been building schools and hospitals, the India we went to feed and clothe, teach and heal; that is the India which called us from home and friends and separated us from our children. That is the India we serve and love and give our lives for; that is the India we have been trying to tell you about all this time in our feeble way and if we put it stronger you would not believe us. *That India is still there.*"

The picture presented by Miss Mayo may be overdrawn. I think the book would have been stronger had she omitted some of the more horrible and out-of-date instances. Her hypothesis may be incorrect; I think it is. India's trouble is not grounded in sex but more deeply rooted in a false philosophy. Her conclusion or the impression she leaves I am sure is wrong; India is not hopeless: but the *facts*, these are the grim and awful truth. In this she is right. India's worst enemy is not a much maligned foreign government toiling silently and thanklessly for her elevation; nor yet is it the ignorant superstitious worship of thirty million gods and goddesses; but it is the wrong attitude towards life engendered by the false teachings of her religion. Hinduism is India's worst enemy; everything else, ignorance, poverty, caste, child marriage, sensuality and disease are but natural consequences.

Miss Mayo has been accused of lack of sympathy, but she was not there long enough to acquire the love that springs from service. She only had time to probe and lacerate. She did not tarry to help in the healing.

Now all of these books on India are equally true and equally misleading. Each alone gives a view that is incom-

plete and unfair or appears exaggerated and distorted. All are so right and yet so wrong, but together they make a true picture. And we may add that the nature of the facts presented is very much in proportion to the relative sizes of the books.

IV.

It is not difficult in India for contradictions to be true. India revels in inconsistencies; she is an exaggeration of extremes. There are the highest mountains and the broadest plains; the wettest rains for three months and the driest drought for nine; the wealthiest rajahs, the poorest beggars; a great heritage of learning and the most abysmal ignorance; a religion that combines the sublimest mysticism with the grossest sensuality. India is a paradox. That land of indescribably gorgeous scenery is alive with blistering insects, malarious mosquitos and venomous snakes. The Mahatma Gandhi, who teaches the New Testament in his schools, has deep compassion for the untouchables and gives a brotherly hand to the lepers, tells us that hospitals and railways, doctors and lawyers are institutions of evil (though he uses them all except perhaps the lawyers) and that same Mr. Gandhi gives as his main reason for adhering to Hinduism its veneration for the *cow*. The broad-minded Indian journalist, Mr. Naratajan, who in filling the pages of his "Indian Social Reformer" with indignant protests against Miss Mayo's portrayal of the iniquities of his country, prints in the adjoining columns of his paper accounts of social horrors little less nauseating than those she has cited. The women who are the victims of this appalling social oppression, with religious fervor cling tenaciously to the customs which drag them down.

I said these books taken together give a true picture, but not quite. Another is needed, desperately needed, to make the story complete. Government statistics and mission reports are dull and unread, but is there not some "volunteer" like Miss Mayo, "unsubsidized and unattached," who can go and see, study and understand what is being done by government, Indian reformers and missionaries and then as graphically and convincingly as Miss Mayo has done in her depressing account of India's iniquities, tell of the vast improvements, reforms, and thrilling triumphs in overcoming these appalling conditions? For India, through all the ages searching for God and truth, lost in a morass of idolatry and superstition, groping in a welter of immoral gods and goddesses, fumbling in a maze of philosophy, intricate rites, tedious ceremonies, struggling with the binding and blighting social customs, now wearily is glimpsing the Light.

New Year's Resolutions

By Arthur B. Rhinow

WOMAN—What was that crash? What are these broken bottles?

MAN—Alas, my New Year's resolutions.

WOMAN—And what is this perfume I smell? Was that in the bottles?

MAN—Yes, that was my sincerity. I meant well.

WOMAN—We'll never get rid of that odor.

The Living Past Sits In

By Gaius Glenn Atkins

I HAD JUST BADE the old year goodbye and with a sincere regret, for he had been on the whole a courteous and obliging guest. I had occasionally reproached him for some failure to do all that he had promised, but he had strongly maintained the fault to have been consistently mine own, and I had commonly ended by agreeing with him, though cherishing secret reservations. Such passages as these were now quite forgotten as his time to leave drew near; I even pressed him to stay a little longer. But he was, he said, much driven, being as I understood under some celestial authority. At any rate he was gone, and almost directly there was a great clamor up and down the street, and I waited a little on the threshold taking account of the whole curious business. The door must have been left open, for when I turned to shut it from within I found a stranger in the hallway. He made no move to introduce himself, and for a moment his silence disquieted me.

"I beg your pardon," I said, "I should know you of course, but you find me at a loss." I had even the suspicion that through some confusion, pardonable on New Year's eve, he had mistaken the number. "Were you wanting number eleven?"

"Thank you," he said, and put down his hat. It looked strangely like my own. He knew his way about, whoever he was, for he was in the study before I showed him the turning, and while I was about to offer him a chair he took my own. There was no light save from a fire dying down, and I had a strange fancy that I was seeing myself across my own hearthstone, though our family way of keeping New Year's eve had been impeccable.

"The low light has confused you, I think," he said, "we are really old acquaintances." I bowed questioningly.

"Hardly that, for you are, I take it, the New Year. The light as you say must have confused me, for you are not quite as our artists and poets have pictured you."

"On the contrary, I am anything but the New Year. I am the Living Past."

"Impossible. I have just said goodbye to the past, and we parted with expressions of mutual esteem; though I think also with some mutual relief. You must have met him going out. He was an elderly gentleman—"

"A mere form," he answered. "I would not for a moment deprive you of the pleasure you find in your adieus, though I find the prevailing fashion of making them somewhat open to question. But that was simply a transaction in chronology. Do not, I pray you, confuse me with the calendar; that is a device of your own convenience and even necessary to you. But I fear also sadly likely to mislead you. Your poets and moralists whom you appear to trust have," he continued, "confirmed you in your misapprehensions. Time has its uses—"

"I should say it had," I offered, in what I felt was my most telling manner, but he went calmly on.

"—and your friend, Marcus Aurelius," he picked up a book lying open on the arm of his chair, "did well enough

to compare it to a river upon whose violent current both men and things seem to be carried away. But I fear some melancholy native to his temperament clouded his insight.

"You do not dispose of yesterday by tearing a leaf off your memorandum pad, even if it happened to be December thirty-first. You have simply added yesterday to the true calendar of your life. Your deeds of omission and commission don't go into a wastebasket with a scrap of paper. I do not know any season more proper for my entertainment than New Year's eve. Do you know," he added reflectively, "if your poets had represented the rather violent stream of time as emptying into the souls of men, rather than bearing all its sons away, they would have been nearer the mark."

This was a sobering beginning of a new year, but I fell in with his temper.

"I could wish that you were both right and wrong. There are yesterdays enough I would be glad to lose, but many also I would have been more glad to keep. And I must confess that I entertain you with mixed feelings, besides I still think you have come to the wrong number. Our professor of history is on the other side of the campus."

"I have a notion," he said, "that you don't quite understand. You make the past an affair of books and other records. I do not live in books, though they are a useful aid to the memory, and I should think also sometimes occasions of weariness. I am really the Living Past, being what you are and your neighbors, and if you do not feel personally complimented, you have only yourself to thank for it."

"But why," I protested, being anxious to confine the conversation to generalities, "am I so honored? I have recently been reading a book about you by Marvin, and you are not by his account a guest to be privately entertained, being the common possession of us all. If we could make you comfortable tonight, we will do what we can tomorrow to arrange some official reception more in keeping with your station."

"I have," he answered, "no way of coming among you, save as I come to each of you personally. Unless I sit at each man's fireside, all the ado you make over me in public is only a clever way of showing me out of town. If I am not your past, whose should I be?"

"There are other professors on either side," I suggested.

"They doubtless have their own guests," he observed, "and since your welcome has been somewhat wanting in warmth, though I suppose no man welcomes his own Living Past to his fireside without some misgivings, may I remind you of our mutual dependance? For though you are what you are by my grace I continue to exist only by yours, though I should use yours collectively," he hastened to add.

"Besides, you have no choice but to entertain me, and I am, I maintain, a more accommodating guest than you believe, being quite ready to become what you make me, and not at all alarming unless you choose to be afraid."

These words let in some light, on a matter I had already noted, for he had in our brief talk together more than once

changed strangely; now a guest to adorn a fireside, and the next moment the very contrary. These changes, when I came to think of them afterward, seemed to reflect varying aspects both of my own recollection and some appraisal of myself to which he had already subtly compelled me.

"I beg your pardon," I said, "I could not entertain a guest with more to tell and advise me. And if I seem wanting in cordiality it was because I was for the moment preoccupied with my own affairs."

"I have often had that effect upon my hosts," this with a smile. "They treat me as if I were the day of judgment."

"I can understand that," I said. "At least I have never been overly anxious to meet you there."

"I doubt if you will be able to help it," he answered, "but for an hour at least make me a friend and not a judge. I am entirely in your hands."

"I have always been taught that since you are the past you are entirely out of all our hands."

"A mistake," he said, "I should wish to see corrected both for your sake and mine. I am no more anxious to be finished and done for than you are." This was getting beyond my depth.

"Tell me," I said, "how the old year has treated you, and something of your interests. You must have many important affairs besides my own small concerns."

He visibly expanded. "I have told you," he protested, "that a year is your device, not mine. I have another calendar; memory, affection, loyalty, the ways and minds of men, what you please; but I have many interests as you say. My most delightful recent experience has been with your group," and he chuckled reminiscently.

"I am naturally interested."

"It was at Lausanne," he continued, "I have always felt at home in that delightful old city with my monuments everywhere about me, and Lausanne in the summer, with ecclesiastical delegates trying to agree about something—I was never so busy in my life."

"Do you know," he went on, "my own memory is not what it used to be, and I saw old ways of mine there I had for the time quite forgotten. Of course," he explained genially, "I am simply accommodating myself to your ways of speech. I have no memory at all save yours. You see I come to life only in the recollections and habit of you human folk, and I certainly came to life there. You should have seen some of the clothes I wore."

"I didn't see your name among the delegates. Only the present and the future were officially invited."

"Bless you," he said, "I don't need to be invited anywhere. I just go. Wherever living people meet the Living Past is always present."

Considering how he had slipped in my own door I did not contradict him.

"Do you know," he went on, "I think the fact that they refused officially to recognize my presence was the secret of their trouble. People usually get into trouble when they try to leave me out. On the contrary I try to be helpful when they honestly recognize and consult me. It is only when they act as if I were not among those present that their trouble commonly begins."

"That is not quite true, of course," he added. "In a gathering of that sort most delegates are acutely conscious

of their own Living Past, and demand honorable recognition of his presence. It is the Living Past of the others they forget."

"But I don't understand at all. Doesn't that make you quite divided and uncomfortable as if you were only living in parts here and there?"

"It makes me divisive, if that is what you mean, and it always makes me uncomfortable to be divisive. No one has all of me—I am too big for that. I live in so many ways, though I shouldn't say myself that they were all equally important. And because some of you keep me living in one way and some in another, I suppose I shall have to confess that I am the cause of most of your divisions. But I am the secret of pretty much all your unity as well. It takes a lot of Living Past to make a religion at all. The bigger anything is the more I am there," this proudly, "and on the whole the more comfortable I am."

"Yes, but if you always keep us apart—"

"But I don't. I really bring you together, if you give me a chance."

"You love paradoxes tonight."

"I am a sort of paradox myself. But you are an American, aren't you?"

"Yes, but I don't see the connection."

"But what is America? I don't want statistics or a president's message."

"I suppose it is a Living Past, fine and dear, though just now, as perhaps always, somewhat capable of amendment."

"Well, if I can take a hundred million of you, with about a hundred million individual Living Pasts, and make a nation proud and united through the power of a Living Past which you all share, I might eventually do something with you church people if you will give me time. Everything like that takes time."

"But I understand you to say you had nothing to do with time."

"My fault, or perhaps my way of speaking. Time is the tool I work with."

"But how? You surely had time enough."

"Not yet. And mere time is never enough. I need also the teachable minds of men, their dreams and devotion, and, very greatly, their faith and courage. I have also a near relative, Experience, whom I find useful, and there is besides a Power beyond my own, which in the end subdues all things to his own vision and purpose."

"But why didn't you do more at Lausanne than just stopping things, for I understand you to confess and even to boast that you were responsible for many disagreements and even some unbrotherliness?"

"But I did far more than that. I began a great many things. For example, I got them together, and you have no idea what a job that was. Now they will never forget that they were together. That was a step, if you please, in the creation of a Living Past, which unites and not divides. Hereafter their Living Past will include a prophetic, though brief and sadly incomplete togetherness."

"Besides, they never really asked me to help them as much as I could. They were too busy with the Present. They accomplished only what they did accomplish by discovering what of the Living Past they had in common."

That will not be forgotten either. It is only the shared Living Past, which unites and enriches the Present. When you find a way to share more you will come closer together still."

"Perhaps I don't make myself clear," he continued. "It is always the larger and inclusive Living Past, which corrects and displaces the lesser and divisive Past. And you come into that only through your deepening experiences."

What he said seemed reasonable, but I seemed to see it as through a glass darkly.

"But the Present," I protested, "and the Future. I would not be discourteous to you at my own fireside, but aren't you making rather too much of yourself?"

"No," he said, "you make too much of me. I do not want to be feared, nor dressed in old clothes to masquerade among you, nor to sit too long at any man's fireside. I have my work to do."

"And that—"

"To make you free of a nobler future. There is a secret of dismissing me which I would have you know for your own peace, as well as mind. You do not dismiss me through celebrating New Year's eve, nor through passing resolutions, but only by resolving me in some richer experience.

"I do not bring you bonds, though you act as if I did. Nor am I beyond your power to reach and change, though you talk as if I were. I bring you gifts and freedom—" He seemed rather proud of that sentence. "They are not equally welcome, though I have often observed that some men make more of a meager gift than others of what seemed to be my favors. For the true meaning of my gifts is in what you make of them, and that is an affair of your life and not of mine. I have always tried to teach you that I am only the servant of the brave and far-visioned, but you are strangely slow to learn.

"I never dictate, and if I ever seem to be a dictator it is because you have made me that through some fear or want of faith and force. But I am always at hand to advise you, though I cannot supply the occasion for the application of my counsels. The present supplies that. And if you should fail, the future is your chance to do it better. We have really pretty good team work, the three of us, when you come to think of it."

And I thought of it, a little meditatively.

"But what of our mistakes?" I said, "So many of mine came in the door with you."

"They would not have come without your invitation, or at least your permission. I have as little liking for mistakes as you have, and no desire to go about bringing a procession of them to any man's fireside. If you would forget them I could not get them through your door. For truly, I come not through your somewhat plain portals, but through the doors of your memory. And if the mistakes are here, they are in your recollection of them."

"The doors of my memory," I answered, "are capricious doors, and often admit the wrong guests."

"But never the uninvited," he persisted. "Besides, I do not advise you to forget that you have made mistakes. That is a profitable, though not altogether a happy, recollection. And you might also sometimes consider why you made them in the hope of hereafter avoiding the more

flagrant. But the mistakes themselves are only the broken clay to lie as it were about a sculptor's model. The Power I serve does not require you to cast them into bronze. And when they have taught you what wisdom they can, you may thereafter dismiss them as other dust."

"And our faults," I said a bit sadly, for they lie deeper. "What use do you advise us to make of them, or have they any use at all?"

"There are," he said kindly, "more hopeful and happy employments for New Year's eve than the melancholy analysis of one's faults. They are often, I am told, dissolved in a sincere repentance, a disposal which the Power I serve not only permits, but encourages. You have besides, if you would justly dismiss them, the plain duty to right as many of them as lie within your reach, else they will follow and haunt you. They may also teach you humility and an effective desire hereafter to do better. But those of them beyond your power to right you may leave to the healing mercy of Him who, by sharing the cost and pain of them, frees you from their accusations."

"With such disposals as these you need not, I think, be always inviting such faults as belong to the past to be the abiding comrades of your hearthstone. Unless you rather like remembering them, which might be a ghostly way of committing them again. Nor do I think that once sincerely repented of you need continually bring them to the attention of the All-Merciful."

Both the house and the street had grown strangely quiet.

"I trust I am not keeping you up," he said, "but you are not likely soon again to listen to me so patiently. And you had better oversleep New Year's morning because of a too long sitting with the Past, than a too festive engagement with the Present." To which I agreed, having no engagement with the Present as an alternative.

"You have asked me," he continued, "being accustomed to see the Past through some mist of melancholy or regret, about the disposal of my more shadowed gifts. I would remind you that your happiness and what wisdom you have are also gifts of mine. You doubtless think you need to do nothing with them save to treasure and employ them, but they too must be passed through the alembic of the soul before you can either lose them or properly use them. The successes of the past are not infrequently a hindrance to future accomplishment, and a great happiness behind you may like the sun behind you actually shadow your path. These should become a part of your general gratitude, and contribute both to your faith and your courage and the high temper of your spirit, and you will not have made the most of them unless you use them as they may be used for a sure way to some always richer sense of the unfailing goodness of God."

"But," I said, being now quite won by his engaging frankness, "though you will not let me dismiss you, you are, I think, dismissing yourself. When you are thus absorbed and transformed, what becomes of you?"

"Something of my records are there," and he included my books with a gesture. "But I actually live on in you and your kind, though I am no longer the Living Past. I am instead the Living Present."

And he was gone like a shadow and, even as I wondered, the New Year's bells began to ring.

British Table Talk

London, December 5.

THE VOLUME OF SERMONS which Dr. Barnes has published will do much to interpret this much abused bishop to those who have hitherto known him only through the controversies in the press. No man should be taken on the valuation of a theological critic. "There used to be wild animals in England," the child wrote, "but because of Christianity there are few of them left; those that are left are to be found in the theological gardens." Dr. Barnes is certainly a fighting man; he is a man of science accustomed to plain speech, and does not understand how sensitive men are in the theological gardens. He is clearly an evangelical who belongs to the synagogue, not to the temple. His hope for the church is that it may return once more to the evangelical tradition without the now obsolete science which was considered essential to it in other days. Evangelical doctrine, with a frank recognition of the changes in presentation made necessary by modern knowledge—that is his hope. Those who think that Dr. Barnes has only two subjects, a defence of evolution and an attack on magic in religion, will be surprised at the intensity of passion in his writings when they deal with Jesus. He can sing with utter sincerity:

When I survey the wondrous cross,
Where the Young Prince of glory died.

Once let that thought be lost, he says, and the rock on which the church is built will be forgotten. The enemy is not capitalism but anti-Christ. Without question the bishop of Birmingham takes a grave and even sombre view of human conditions, but he knows that whatever form the Christian faith takes in the future, it will hold the key to the destiny of mankind, and beyond the range of visible things he sees the life of man lifted into eternity. It would be too sanguine a view to imagine that all the critics of Dr. Barnes will read his book; it might disturb some criticisms if they did; but those who do read him will discover that there is in the bishop a warm-hearted believer in the evangelical faith. He has, however, great difficulty in doing justice to those who belong to the temple. There is something radically anti-Catholic in his disposition; it must be confessed that he does not enter into the heart of the sacramentalist, and his language becomes rougher as the conflict proceeds.

* * *

Toc. H Celebrates Its Birthday

The prince of Wales took part on Saturday last in a birthday festival of Toc. H held in the Albert hall. He appealed for £250,000 to consolidate this worldwide fellowship. According to the simple and impressive ritual of this society, the prince lit lamps of remembrance for 32 new branches. Members were present from Valparaiso, the United States, and all the lands of the empire. Eight thousand in all were present to take part in the birthday festival of Toc. H, the society which has attempted to carry forward out of the war days that good fellowship which is needed no less "amid the fever of a world at peace." In such an enterprise we have always to look for the man, and there is no difficulty in finding Tubby Clayton; the fact that everyone calls him Tubby speaks more than volumes. It is characteristic of his spirit that one of the vice-presidents of Toc. H is Private Pettifer, a private of the Buffs, and in war days batman to Tubby. In Poperinghe during the war and in London and all over the world since the war, Mr. Clayton has revealed what resources there are in the Christian

faith of cheerfulness and good humor and manliness. When others as they looked upon the war saw only its evils, he set himself to perpetuate in the days of peace that spirit of unselfish service which bound men together in the trenches or in a shell-swept Poperinghe. He has done this without any boastfulness or self-seeking. Quite certainly among the strong men, raised up in this hour of need, we must count Tubby Clayton; like the happy warrior in Wordsworth he, though doomed to walk in the company of all the horrors of war, "turned his necessity to glorious gain."

* * *

Russia and Great Britain

It is a matter of some importance that Sir Austen Chamberlain and M. Litvinoff had a conversation yesterday. No agreement was reached. In an hour's discussion that is not surprising, but it is an event to be noted that they had an hour together. Our business people are not at ease upon the relations, or lack of relations, between Britain and Russia. Our diplomats, if they could speak freely, probably think it a source of peril to eastern Europe that these two nations have no official relations with each other, so that Russia is led to think—mistakenly of course—that Britain is trying to girdle her with a number of hostile states. There is not likely to be any new rapprochement till the Russian government can modify in some way the actions of the third international. If there exists in Moscow a power, independent and yet in close alliance with the government, free to conduct throughout the world a campaign against Great Britain, it can scarcely be expected that this nation will distinguish between the streams which flow from Moscow. There is no widespread feeling in this country against the resumption of trade and other relations with Russia, if some agreement could be reached that those nations will not interfere with the internal concerns of each other. We probably find it as difficult to interpret the mind of the Russian as he does to interpret ours. No nation is either lost or saved from without. Dostoevsky once said of his own countrymen that a Russian might live a life of contemplation for twenty years and then suddenly either set fire to his village or go on pilgrimage to Jerusalem or *both*. We cannot easily understand a man who does *both*.

* * *

And So Forth

"The totalisator is a highly ingenious machine which combines the qualities of a cash register, lightning calculator and stationary bookmaker," said Sir John Simon, who proceeded to add that he looked with suspicion on taxes which are made productive by exploiting the vices and encouraging the weaknesses of human nature. The jockey club presses for the totalisator; parliament is to vote upon it. . . . Several of our leading teachers are shortly to be leaving for travels in other lands. Miss Maude Royden is to undertake a preaching tour of some length; Dr. W. C. Poole, who belongs to three continents at least, Australia, America and Europe, is to visit both America, where he will preside at the Los Angeles conference of the World Sunday School federation, and Australia, where he was born. . . . On Sunday night last a service was broadcast for the first time from the City Temple. Mr. Basil Mathews was the preacher. He gave a missionary address marked by his own vivid and wide vision upon the missionary cause, taking for his text the words, "He made of one blood all nations." Everywhere today the observer can see altars to an unknown God, and still the Christian may say, "Him I declare unto you." . . .

Christmas is casting its bright shadows before us. Shopping has already begun. The Christmas numbers adorn the shops. (I ought to have said stores.) It has not been a year of prosperity with us, but the trend is upward, and there is more hope abroad. . . . "The Bristol council of Christian churches is evi-

dently a real live body and not a mere discussion society. Its second annual report shows that the twenty Anglican and thirty free church congregations which are represented on the council have raised £14,000 for reconditioning slum dwellings and for building new houses." EDWARD SHILLITO.

BOOKS

What Is Man?

The Psychology of Character. By A. A. Roback. Harcourt, Brace & Co., \$5.50.

PERHAPS THE FIRST thing to say about this book is that it is a rather large and very important book on a very important subject. The fact that it deals with one of the numerous specializations in the field of psychology is not indicative of fine spun theorizing or the making of forced distinctions, but rather of the richness and complexity of psychological science.

Dr. Roback has divided his treatment of the subject into four main divisions which he entitles, "Historical," "Classification of Characters," "Movements and Methods" and "Constructive." It is really divided into two main parts, a discussion of the historical development of the subject and a statement and discussion of the author's thesis.

In his first division of his work the author shows that there have been two main streams of method in operation throughout the development of characterology—the descriptive and explanatory, the one dealing with observed phenomena and the other seeking for underlying causes. And he shows how the study of temperament has been inextricably mixed with the study of character, tracing chronologically the whole course of the theory of temperament from the humoral doctrine of Hippocrates and Galen through the nerve theory of temperament, the head and face theory of the phrenologists, the organic explanation of character and temperament, the dynamic explanation or explanation in terms of energy flow, the more modern biological doctrine of redintegration, and the even more modern chemical and psychological views of temperament and character. The historical review is detailed and thorough, and it is clear throughout the whole study that there has been a failure to get away from a physiological basis for character differences.

The classification of characters is discussed under a nationalistic scheme and is historical in method. He shows the tendency of the French to identify character with personality, of the British to localize faculties, of the Germans to give a polarity emphasis to the concept of character and to introduce philosophy into their judgments. He goes painstakingly into all the continental characterology, comparing the bases of distinction.

In "Movements and Methods" he considers the contributions of psychiatry; of psycho-analysis; of the doctrine of compensation; of the "Struktur Psychology," or the doctrine that all the interrelations of personality must enter into a study of character and that a mere consideration of elemental reactions or phases of functioning will fail to give a true account of a personal whole; endocrinology, with its radical claims for the powers of the glands; behaviorism, especially the Watsonian variety; American experimentation and measurement; and the study of character in biography and history. He rejects behaviorism as inadequate and unscientific.

In that part of the book which Dr. Roback labels "Constructive," he gives his own contribution to the subject. He defines

character as "an enduring psycho-physical disposition to inhibit instinctive impulses in accordance with a regulative principle." Inhibition becomes thus the fundamental mark of character and the power of inhibition is an inherited tendency. The regulative principle is that of character consistency, the tendency in all inhibition to observe a subjective standard. It is easily seen that the ethics corresponding to this psychology is an imperativistic ethics.

Negative criticisms are usually easier than just, and I hesitate to disagree in any particular with a discussion which, on the whole, so completely coincides with my own ideas. But I cannot forbear a few expressions of a negative character.

In the first place, the book might have been shorter and at the same time just as comprehensive. The etymological discussions are conscientiously thorough, not to say tedious, and the historical treatment might have been considerably shortened. However, this is very interesting.

The assumption that MacDougall has thoroughly established the scientific standing of certain specific instincts is just a bit dogmatic, and the author assumes that no question can be raised concerning the instinctive character of certain types of response that are very much in dispute on that point. He admits that the dispute now going on in psychology as to the existence of specific instincts is irrelevant to his thesis. Then why not steer clear of it? Personally, I agree with the contenders for instinct that there is an instinctive basis for character, a set of determinative factors of a more or less definite character, but I should hesitate to catalogue them and I believe that to a very large extent they take shape, meaning and direction from the course of experience. It seems to me that the author would have been on surer ground if he had applied his inhibitive factor to all impulses, or rather to impulse in general, according to a regulative principle. Character in the widest sense is what Bishop Quayle called "is-ness." In the more restricted sense it is the unity marked with marks of distinction that arise from the peculiarities of personality. It is the summation and combination of that set of factors in personality that furnish distinctiveness and direction to that personality, the differentiating factors. As a genetic definition, I think the author's definition is good. The only change that I would suggest would be the leaving out of the word *instinctive*.

C. K. MAHONEY.

Books in Brief

The conspicuous quality of Ray Allen's new translation of the gospel of Mark (Foss-Soule Press, Rochester, N. Y.) is its brevity. It emphasizes, perhaps even exaggerates, the crisp and rapid style of the second evangelist. The authorized version uses 165 words in translating the first eight verses; Goodspeed, 155; Allen, 115. Chapter and verse numbers are omitted, and the narrative rushes almost breathlessly from its abrupt beginning to its unfinished last sentence, "They told nothing to anyone for they were afraid of—" There are

neither notes nor introduction to tell what text was used or why; for example, "repentance for the remission of sins" is rendered "decision to put away sins." Whatever may be its critical value, the translation has vigor and movement in high degree.

Who has not called on a business friend at his office and found that he was "in conference"? Some of the conferences are not very important, if the truth may be divulged. The minister also has his conferences, with assistants, officers, committees, and others. Not all of them are worth the time they take. But there is a class of conferees always ready to give their wisdom to the perplexed preacher. They are books and the people who have put the best of themselves into books. In an inspiring volume entitled *IN CONFERENCE WITH THE BEST MINDS* (Cokesbury, \$1.75), Lorne Pierce introduces to the preacher a wide variety of profitable books, introducing each group with a thoughtful and charming essay on some aspect of the preacher's work or some vital theme of special significance to the minister. Dr. Pierce writes with both a wide knowledge of books and an intimate understanding of the function of the ministry. I intend to give my copy of this book to some young preacher and, if he is fit to be a preacher at all, it will make him a better one.

In *PRINCES OF THE CHRISTIAN PULPIT AND PASTORATE* (Cokesbury, \$2.50), Professor Harry Clay Howard of Emory university gives fifteen biographical studies of the lives and characters of great preachers, from St. Francis and Savonarola to General Booth and Dr. Jowett.

A vivid picture of the worldwide extent and service of the Episcopal church, which should remove the impression that it is a purely Nordic institution, is presented in *THE ANGLICAN COMMUNION THROUGHOUT THE WORLD*, edited by Clifford P. Morehouse (Morehouse Publishing Co., \$2.50). It consists of a series of missionary papers by clergy in all parts of the world, originally published in *The Living Church*.

Corra Harris is always autobiographical, but always much more than that. She sets out to write about *THE HAPPY PILGRIMAGE* (Houghton Mifflin, \$3.00) which, as a matter of fact, was merely a trip to California and all points south and west. But Mrs. Harris's mind never travels in a straight line. It di-

verges into all sorts of pleasant places of fancy and pauses at every cross-roads for wise and clever comments. The pilgrimage becomes merely a thread on which to string her gems of thought or a basket in which to carry her windfalls of observation.

There is something of the same spirit of leisurely commentary upon life in the engaging little volume *PUTTERING ROUND* by MacGregor Jenkins (Little Brown & Co., \$1.50), otherwise known as "Rusticus, the Rural Sentimentalist." I do not know that any sentence or two could give its flavor any better than a mere transcript of the table of contents: "Puttering Round. The Daily Round: Breakfast and Before, the Noon Hour, After Supper. Rhubarb. Sunflowers. Picking Your Own Apples. Burning Leaves. Christmas." Breathes there a man with soul so dead that he would knowingly omit the reading of a book that contains a chapter on burning leaves?

I do not know where one can get more condensed insight into the nature of art than in John Haldane Blackie's *THE A B C OF ART* (Vanguard Press, \$.50). Beginning with a briefly stated theory of esthetics, and a definition of art as "the successful communication of a valuable experience," the author proceeds to state the methods by which one may gain profit from poetry, pictures, architecture, sculpture, music, and the movies, giving also a very brief sketch of the history of the several arts. All in 150 pages. And all for fifty cents.

Will James, superannuated or disabled cowboy, grows more and more skillful with both pencil and pen. His *COW COUNTRY* (Scribner, \$3.50) the third of his books about life on the open range—or at least the third that I have—is even better than its predecessors, and they were good. If I permit myself to have any doubt as to the anatomical accuracy of some of his drawings of bucking horses in action, there is no possibility of any one experienced in this matter doubting that he has caught and portrayed the spirit and feeling of these animated cyclones. And his style and diction, never exaggerated or forced beyond the limits of reality, could only have been acquired by a man who had lived long on the range and had been a part of all that he had seen.

W. E. G.

CORRESPONDENCE

Tithing Is "God's Plan"

EDITOR THE CHRISTIAN CENTURY:

SIR: I appreciate the request of the editor of *The Christian Century* to comment on the editorial entitled, "Is Tithing God's Plan?" which appeared in the December 1 issue of this paper. To this I respond gladly, as I am told that the editorial was provoked by a statement which was made in my last New Year's letter to the Methodist preachers of the St. Paul area, in which they were urged to present tithing to their people as "God's plan for financing his kingdom." It is needless to burden the space of this paper with any general statement as to the antiquity and universality of the custom of tithing. A reliable historian says that "instances are mentioned in history of some nations which did not offer sacrifices, but in the annals of all time none is found who did not pay tithes." Nor will it be necessary to make any familiar Scriptural citations to show that tithing is mentioned many times in the Old and New Testaments. I submit, however, that it would seem any custom so ancient and honored could be appropriately included as a part of "God's plan," when its operation has proved to be a rich blessing to the worshipful generations of the past.

Does not the very universality of the tithe-giving suggest its divine origin? The command to rest one day in seven was founded upon man's physical and moral necessities. Is it not just as probable that the dedication of one-tenth of our income to God inheres in the necessities of man's character and the world's redemption? By implication, is it then not "God's plan"? Obviously it must be in our heavenly Father's purpose that tithing should prevail.

I have read the article with mingled interest and amazement. The argument seems to me to be an atavistic recrudescence of those militaristic days of a quarter of a century ago when this divine principle of tithing was fighting its way against the prejudices of those myopic people who thought a tenth was "too much to give" to help Christianize the world. Those were the banal "penny collection" days. I was astonished that the foremost interdenominational religious weekly had not passed that archaic milestone long ago.

The argument is an effort to invalidate the obligation of tithing as "God's plan" because in Old Testament times it was the "gross" and not the "net" income which was tithed. It is difficult to see how an adjustment to suit differing economical conditions can possibly destroy the general fundamental prin-

ciple of tithing. In those ancient, idyllic days the people were agriculturists and shepherds. Then land was given to them in a general tribal distribution, and the expense of what we call "overhead" was probably negligible; and then there was not the same difference between net and gross income as in these days of specialization. One man could then plough the land and build the houses and make the garments and do many things which now are assigned to occupationalists. There were no outside wages for employment, and so forth, as in these complicated days. As is wisely said in the article we are discussing "tithing was incidental to a system of land tenure and of social organization."

We could hardly be justified in concluding that because the "system" and "organization" and economical condition have changed that the underlying principle has been abrogated. The present system of tithing the net income is only a reasonable and equitable adjustment.

The adaptability of the messages of the Old and New Testament to the ever changing conditions of a mobile civilization constitute their increasing value to a developing world. The reasoning against tithing as "God's plan" would inexorably compel the conclusion that the present Sabbath day is not "God's plan," because in some providential way its observance was radically changed from the seventh day in the Old Testament dispensation to the first day of the week in the Christian era. It seems to me the argument is clearly a non sequitur and is unintentionally sophistical, and would be unimportant except for its disastrous implications. While the writer of the article disavows any intention of discounting the giving of the tithe as a good method of financing the kingdom, nevertheless in denying that it is "God's plan" he divests it of divine authority and essentially emasculates it as an inspired means of supporting the church. This unceremonious extrusion of God from a plan which has been believed to have divine sanction will be strongly resented by many reverent people.

There is, likewise, a veiled insinuation that Jesus did not support the principle of the tithe, though our Lord explicitly says in referring to tithing, "These things ought ye to have done, and not to leave the other undone." (Matt. 23:23.) The article also gratuitously declares that "the landless man paid no tithe," and those who "worked for wages and made profit by trade and commerce" were absolved from the obligation to tithe.

In concluding the editorial there is a sort of lukewarm approval of tithing as a profitable expedient. I am wondering how those big, generous laymen, William Colgate and John Huyler and "Proctor" Gamble and C. E. Welch, who systematically and conscientiously began tithing in their youth and climbed from one-tenth to many, would feel if they were here to read such a criticism of a lofty principle which actuated them. Perhaps they would pass over the net and gross distinctions as inconsequential and irrelevant and say that it is poor spiritual financing to push God out through the narrow space between the gross and net profits; and that in business if a man cannot get the higher he takes the lower figure, but that it is nevertheless his deal; and so they would be unimpressed and unconvinced. They might say also that these preacher-men are notoriously poor financiers anyhow.

I am rather hoping that my good friends, W. F. C. and C. A. P. of Los Angeles, who began tithing in their impecunious years and have never wavered in their fidelity up to these days of affluence, shall overlook the December 1 issue of *The Christian Century*.

I would like to see several pages of this most estimable paper, usually pragmatic as it is, filled with personal testimonies of men and women who have steadfastly tithed their incomes, reciting the spiritual and temporal results. Our Lord's acid test was, "By their fruits ye shall know them." If applied here I think any unprejudiced observer would be convinced that tithing one's income, whether net or gross, is "God's plan," owned and blessed by him.

To recapitulate: the crux of the somewhat punctilious argument against tithing the net income as being "God's plan" seems to rest upon the divergence between the "net" and the "gross"

income. We maintain that this is a detail subject to a reasonable adjustment to the changing order of things; *tempora mutantur*, etc., and does not in any way invalidate the principle that a fixed per-centum of personal income belongs to God as the money-lending banker is entitled to his annual interest; and that God is implicit in the system.

It is the practical truth with which we are mutually concerned. *The Christian Century* fills its own indispensable place in the field of religious journalism, because, while it is reverent toward tradition and custom, yet it is forward looking and constructive in its high idealism. If seemingly ruthless at times, it is always courageous and audacious, if necessary, but never Lilliputian or arrogant.

However, it is said that even Homer nodded. To be certain to be on the Biblical side shall we not all become rejoicing Malachites and join in the happy refrain: "Bring ye all the tithes into the storehouse that there may be meat in mine house and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

St. Paul, Minn.

CHARLES EDWARD LOCKE,
Bishop of the Methodist Church.

Resentment

EDITOR *THE CHRISTIAN CENTURY*:

SIR: I think your paper has few more ardent admirers and devoted readers than I. Nevertheless, I have a grievance against you. On November 8 last I voted for the Marshall bill and urged others to do the same, but I resent being classed (in your editorial of Dec. 1) with the supporters of Frank Smith. Although resident in the birthplace of the anti-saloon league, I am not a slavish follower of that organization. In 1924 I voted for a presidential candidate who had not the endorsement of the anti-saloon league.

I should be glad to believe that the overwhelming defeat of the Marshall bill represents a triumph of moral sense and sound judgment on the part of the Ohio electorate. As to their judgment, I recall that although few if any American commonwealths have a more inequitable tax system than Ohio, measures for its revision are regularly voted down by cautious taxpayers, who prefer "to bear the ills they know than fly to others that they know not of." The defeat of the Marshall bill I believe to be due to the fact that Ohio has no less than one automobile to each family, and motorists have been led to believe that the justices of the peace are their bitter enemies. Granting that some motorists have been victimized by the so-called "kangaroo courts," yet this evil also was met and overcome by the Marshall bill. I am sorry that *The Christian Century* should have so misconceived its nature and purpose.

Oberlin, O.

SUSAN F. HINMAN.

Too Much Light

EDITOR *THE CHRISTIAN CENTURY*:

SIR: Please ask Mr. Niebuhr not to write any more articles like the recent one: "Why I Am Not a Christian." This article caused serious searching of heart. A few more such heart searchings might cause many of us to lose our sense of smug complacency.

First Evangelical Church,
New York City.

FRED M. OHMS.

Rural Churches

EDITOR *THE CHRISTIAN CENTURY*:

SIR: I have just read "The Farmer and His Church—Tomorrow," and the Sunday school lesson: "Winning the Leaders." Normally these writers are very helpful, but this time some thoughtless slips are registered. One refers to "the little one-celled church buildings with one-cylindereed preachers" and the other to the "pitiable groups of teachers, untrained and weak, and negligible" and again to "official boards that are not care-

fully chosen; men with small minds holding back God's work; men incapable of large enterprises chaining the church to trivial tasks." Now there we have it.

It is to laugh! The statement is made that ninety per cent of candidates for the ministry come from rural districts and small towns. The statement is further made that these brothers have seen very clearly rural needs. Is it possible that these ninety per cent suddenly gravitated to the seminary without the steady work of the misnamed one-lunger, etc.? I trow not. Moses had a great time leading the people of Israel and recognized their many faults, but he was not prepared to let even Almighty God belittle them without protest, much less any fellow worker. It takes patience supplied from the divine source to labor in one-celled rooms and produce what is admittedly a ninety per cent supply of candidates, but thank God for the testimony these writers give.

This is no argument in favor of small-mindedness or one-cylinders. Rather is it a desire to appreciate the fact that God gave us varying talents, and the condemnation is not in the smallness but in the failure to use what we have.

Quakertown, N. J.

THOMAS WALKER.

Differentiating Between Nullifications

EDITOR THE CHRISTIAN CENTURY:

SIR: Senator Glass is right. It is simply stupid to claim an analogy between nullification of the eighteenth amendment and the alleged nullification of the fifteenth amendment, and also stupid to claim any connection or necessary relation between these matters. As you show, the provisions of the fifteenth amendment are clear-cut, and it has accomplished what it is plainly and expressly proposed to accomplish, and is not nullified because it does not accomplish much more than this. Further, the fact that the dries strongly protest against the nullification of the eighteenth amendment does not obligate them to make a like protest against any and every alleged nullification of constitutional provision or of law. There is, too, a great difference between a nullification that is strongly protested and one about which there is general consent or indifference.

The supporters of the Marshall bill thought that it was worthy of a trial as well as much to be preferred to no measure at all. It was a decided change made with the honest purpose of correcting the abuses of the old system which was good enough to last many years, if I remember rightly. There was much more reason for believing it would largely correct the abuses of the old system than that it would have no such effect, as its opponents charged. It was absurd to condemn it so severely without giving it a trial. It could be judged fairly only by its fruits, not by wild speculation about possible consequences. This bill had been introduced and so was on its way through the legislature when the decision was made by the court that practically discontinued the justice of the peace courts, and was pushed through the legislature as the best and only measure that could be gotten through to meet the emergency. A change in this bill or a substitute measure could have been passed at the next session of the legislature, if there were any need or demand for this.

Cleveland, O.

F. A. SIMPSON.

Why Not a Union of Standard-Gauge Churches?

EDITOR THE CHRISTIAN CENTURY:

SIR: I was much interested in the article by Dr. Barton on the union of churches, and agree thoroughly with his conclusions. He has stated the case unanswerably. Further carrying out his contention that union is possible, I refer to my own congregation, typical of the run of congregations in any of the evangelical churches. Among the hundreds who come here from Sunday to Sunday and who find a pleasant and satisfying church home, one will discover all classes of people. Some have aristocratic tendencies that might well be supplied by a

church of the Episcopalian type; others, everyday folk, are satisfied with plain pabulum and undecorated worship; part are cultured and highly educated, calling for a rather formal putting of truth, while others are content with a simple, homely presentation; some like ritual, while others take their services plain and unadorned. There are those of fundamentalist leanings while sitting at their side are those of modernistic tendencies. In fact, we have within this particular Methodist fold types which, if assorted, would fit without jar into half a dozen denominations. Here they are, living all of them under one denominational roof, engaging in the same service, submitting to the same form of worship, and partaking of the same sermonic food. And they all seem to be happy!

The fact is, the former denominational trademarks have suffered defacement of late years and one must go outside and read the cornerstone to be quite sure where he is. And this is all to the good; only the churches are not advantaging themselves by consolidations and mergings, so common in other activities of life in this present day. They are dallying—I was almost tempted to say sinning—away their day of grace.

If one goes down to a railroad track and waits long enough he will see a freight train move by made up of half a hundred cars all the same length, height, width, and all with the same number and size of wheels. On the side of one car he will see the letters C. C. C. and St. L., on another Penn., on another I. C. or Wabash, or Soo, and on down to the end. A score of different roads represented in that one train. At the front end of this long and winding train is a giant type of engine providing power to pull them all. And they run smoothly; all fit the same track, and were it not for the paint on the car sides, no one could tell but that they all belonged to the same system. That is about the situation we are in as members of different churches. Switch a member of one denomination over to the track of another church and he runs just as easily. He makes the transition without jar, and in time the very lettering rubs off and he rolls along as though he had been on that particular track all his life. Maybe some day we will all come under the same system. Some day, maybe.

Columbus, Ind.

E. ROBB ZARING.

An Invitation to Mr. Niebuhr

EDITOR THE CHRISTIAN CENTURY:

SIR: Just a minute out of busy Christmas preparations to say a good word for that exceptional article of Reinhold Niebuhr, "Why I Am Not a Christian." He put into fitting language the thoughts that have been moving in many minds. The inconsistencies and hypocrisies that we must all take on unless we go to the extreme of giving up everything is an ever present problem with those who have not been lulled to slumber with modern comforts. Nor does the extremist of the poverty-stricken type meet the need. The place must be somewhere between, but where? Whenever our friend Niebuhr decides to become a Christian and finds a way, tell him to pass the "how" along and we will try to "get converted."

Poplar, Mont.

CLARENCE W. ORNER.

Contributors to This Issue

STANLEY HIGH, assistant secretary Methodist board of foreign missions; author, "The Revolt of Youth," etc.

PHILA KEEN LINZELL, Columbus, O.; formerly a missionary in India.

GAIUS GLENN ATKINS, professor of homiletics, Auburn theological seminary; author, "Modern Religious Cults and Movements," etc.

C. K. MAHONEY, professor of psychology, Dakota Wesleyan university; author, "The Religious Mind."

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Industrial Seminar at Broadway Tabernacle

Under the leadership of Hubert C. Her-ring, of the department of social relations of the Congregational church, an industrial seminar is being held at Broadway Tabernacle, New York, from Dec. 27-30 inclusive. Fifty-seven registrations had already been received, at last report, including representative ministers and laymen, Congregational, Presbyterian, Jewish, Methodist, Baptist, Unitarian. The group will listen to spokesmen for labor and management, economists and bankers.

Billy Sunday in January Campaign in St. Louis

Rev. W. A. (Billy) Sunday comes to St. Louis Jan. 8 to begin a seven weeks' evangelistic campaign at the coliseum, seating 10,000. Mr. Sunday comes to this city under the auspices of a committee of laymen, the financial part of the campaign being taken care of by a group of wealthy men. Homer Rodeheaver will have charge of the music, leading a choir of 1,000. Cottage prayer meetings will be held all over the city. This is Mr. Sunday's first campaign in St. Louis.

New Plans for Theological Education at Tufts

Crane theological school and Tufts college school of religion have decided upon plans for new buildings, including a reconstruction of present buildings. There has been a marked development in the theological department at Tufts, and it is reported that the new plans promise to make the approach to the college one of the notable architectural and landscape features of the environs of Boston.

Dartmouth Finds Out Religious Beliefs of Students

A questionnaire was sent out to the students of Dartmouth by the authorities of the college, with the purpose of ascertaining their attitude on matters of belief. Asked if they had been brought up in religious homes, 828 answered "yes"; 185 replied "no"; seven gave no response. To the question "Do you believe in God?" 763 answered "yes"; 188 replied "no"; and 96 were undecided.

Congregational Club, Boston, Observes "Forefathers' Night"

On the evening of Dec. 19, the Boston Congregational club observed "Forefathers' night" with a dinner and an after session of speaking at which Dr. Charles R. Brown discussed "The Pilgrim Spirit in the Modern World."

New Prayer Book Killed by Commons

Near midnight, on Dec. 15, the house of commons rejected the measure providing for the substitution of the new prayer book for the old. The vote was 247 to 205. The aged archbishop of Canterbury, it is reported, was a pathetic figure after the vote, for his most cherished hopes were wrapped up in the fate of the new prayer book. Among the opponents of the revised book were Sir William Joyn-1558

son-Hicks, home secretary; Sir John Simon, liberal leader; David Lloyd George, Winston Churchill and J. H. Thomas. The voters for the measure included Prime Minister Stanley Baldwin, W. C. Bridgeman, Sir Austen Chamberlain and Sir Philip Cunliff-Lister. Some of the more im-

portant and striking changes proposed in the new book were: recognition of the equality of sex by the elimination of the word "obey" in the marriage ceremony; reservation of the sacrament for the sick and "emergencies"; permission of prayers for the dead; the use of extempore prayers, and the elim-

Special Correspondence from Nashville

Nashville, Tenn., December 14.
SEVERAL of the southern states have recently suffered outbreaks of lynching. Even Tennessee, which for several years had had a clean record, was once more disgraced. The whole thing is a survival. The barbaric strain

Lynching in the Negro will from time to time break out. And when it does, the iron temper of the slave-holding white instantly meets the challenge. Time was when this temper was inevitable. It was the instinct of self-preservation, striking, as instantly and as infallibly as the fangs of a viper that is trodden, and striking hard. Half way measures would not do. Yet it is clear enough that this survival is now, on the part of the whites, a perversion. It is kept alive not in the social class which once owned slaves but in working circles, especially in rural communities. There it is reenforced by a vague jealousy, an instinct for industrial as well as social self-preservation. No Negro must be allowed to forget "his place." Rape is always an atrocity, the act usually of a pervers. Of late, in the case of Negroes, perhaps in part because of the savage temper of the reprisals, it is usually accompanied by murder. Yet we are not without hope. The newspapers and the ministers, almost without exception, are open and vigorous in their condemnation of lynching. The better type of Negroes are exercising an ever increasing pressure upon their own people to make them avoid offenses which might lead to mob action. And it has become clear—a recent instance in North Carolina amply proves it—that if officers of the law are prompt and determined, the mob can be foiled.

Gipsy Smith Holds an Evangelistic Campaign

Gipsy Smith recently came to Nashville for a three weeks' campaign. There was full cooperation by the churches and their pastors. The organization functioned perfectly. The Gipsy preached well and his press agency was ideal. All daily papers carried his sermons in full, and they were good sermons. Now that he is gone, we cast up the reckoning. It must have been that his hearers were virtually all church members. The great hall was usually well filled. But no churches, so far as I have been able to learn, report any ingathering of new members. The credit side of the account seems to have but a single item, namely, the intangible spiritual gain among people who were already ostensibly Christians. On the debit side is to be listed, first, the very considerable

dissipation of time and energy on the part of the churches and their pastors. Then the money expense—some ten thousand dollars to the evangelist, beside the heavy overhead. To the question, Does it pay? the answer seems by common consent to be, "It does not."

A Melancholy South Contemplates The Governor of New York

Under present conditions one touches upon politics at his peril. The situation in this part of the republic is one which the dry, protestant, American south can view only with chagrin. Shut up by tradition and by urgent social conditions to the democratic party, its citizens see the policies and the candidates of that party as likely to be dictated by the wet, Roman Catholic, foreign elements in the east. They do not know what to do about it. They do not see any way out. The klan has greatly complicated matters by its floundering attempt to do the right thing in the wrong way. There seems to me to be in the air a sort of hopeless resentment. Unless party leaders are careful and well advised, this may easily vent itself upon a presidential candidate who affronts them in one or more of the *idola* listed above.

Scientists Flock to Tennessee

In the city from which I write we are just now considerably stirred over the prospective coming to us, during the Christmas holidays, of the American Association for the Advancement of Science, along with its numerous cognate and subordinate organizations. Three thousand leading scientists coming to Tennessee, home of the anti-evolution law! It is what the French call droll. But I judge that the shadow of Dayton will rest lightly upon our guests. Fifty years ago the association came here. We have somewhat to show its members besides rural legislators, infatuated with William J. Bryan. Vanderbilt university is here, with its great hospital and medical school, and George Peabody college for teachers, and the recently inaugurated graduate school for secretaries of the Y. M. C. A. Also Scarritt college of missions, Ward-Belmont school for girls, David Lipscomb college, and among our colored population, Fisk university, Roger Williams college, and the Meharry medical school. Probably no city of its size in the United States has a larger scholastic population than Nashville. The scientists will be made welcome, and we are not uneasy as to what they will say about us after their visit is over. G. B. WINTON.

ination of the statement in the baptismal service that "man was conceived and born in sin." Two days after the rejection of the new book the archbishop of Canterbury is reported to have issued an official statement appealing for prayers by the

people and calling the archbishops and bishops to Lambeth palace to discuss the situation now created. The first result of the decision of the house of commons is reported to be a loud demand by the members of the church itself for imme-

diately disestablishment, which would free the church from the dictation of parliament in matters of doctrine. A dispatch from London states that, although it was too soon to say what the next step would be, "the book might be sent back to the convocation and the objectionable Romish clauses removed and sent back to parliament, but it is unlikely that the Catholic party of the church will allow such a humiliation. It is much more likely that they will press for disestablishment. If nothing is done many may go over boldly to Rome." The archbishop of Canterbury, it was reported, was expected to resign rather than engage in a new fight at the age of 80.

Special Correspondence from Canada

Toronto, December 17.

CANADIANS have been reminded by Sir Philip Kerr, secretary to Mr. Lloyd George in the war days, of responsibilities arising from geographical situation. Intimately close to the United States in the bonds of highways and in the circulation of literature, Canada is yet very near to British and European peoples through the political traditions which she cherishes. Sir Philip Kerr has recently been calling on the Canadian people to accept the task of interpretation. But the task is not an easy one, nor is it certain that her offices in that field are desired. Whether this be so or not, informed Canadians do feel that they stand half way between America and Europe, especially between America and Britain. For Canadians know aspirations after independent experiments in life, and they have felt their way into the larger field of war and politics. They have claimed and have been granted complete self-government, and this status has found recognition in the election of their representative to the council of the league of nations. Canada has endured many a sharp political conflict over the questions involved in naval construction, and was compelled to give close scrutiny to international obligations when her misgivings as to American possibilities forced her statesmen to reject the Geneva protocol for security.

Shall We Guard Against America?

Our people have read with satisfaction the declaration of the British admiralty that the British government will not be lured into extensive building, no matter what building projects the Washington government may adopt. Yet for a nation whose very life would be imperiled by three weeks' loss of command of open pathways across every sea, to declare her willingness to allow America to outbuild her and to adopt naval armaments which might imperil her life, is surely an act of high significance not lightly to be passed over. It stands out as an act of courageous trust; and Canadians, with all their fears of certain elements in American life, have shown no desire to ask for further security in British fleets or to create a naval force of their own.

The Revision of The Prayer Book

The Church of England in Canada stands related to the Church of England in the motherland much as does the Protestant Episcopal church in America. The effort to modify the authorized scope of selection in material for public worship in England by providing an alternative prayer book has been followed with close interest, though with some confused

thinking, among Canadian Christians. The Anglican communion in Canada is in many respects so unlike the mother church that Canadians are prone to be misled. The fine scholarship and outstanding ability of her bishops in England has hardly been equaled here. The appointment of bishops by the crown, while to many it seems an anachronism, has averted difficulties experienced in the election of bishops in communities where the sharp conflict between protestant and Catholic schools and parties in the diocese has hindered the selection of strong personalities of either school, and has fostered the selection of persons secure in the respect of both parties because of the absence of those antagonisms excited by vigorous churchmen.

What Will Happen Now?

Even those who are not of the Church of England view with grave uneasiness the action of the British commons in rejecting the proposed prayer book. The growth of self-government within the English church was—it was hoped—crowned by the granting of legislative powers to the new church assembly only a few years ago. That assembly, comprehensive as was its membership, was authorized to enact whatever measures might seem to be needed for her spiritual task, subject only to the consent of parliament which was to be expressed by resolution of the two houses. Few expected that in measures dealing solely with worship the parliament would overrule, by the votes of persons notoriously outside of the Anglican communion, the decisions of the church assembly. This is not the place to discuss the merits of the issue. But this rejection presents an intolerable situation. The Church of England must find freedom for her spiritual mission as understood by herself. That the state, with its non-christian and anti-christian elements, should determine her worship as is now attempted is intolerable and will remain so until the system is ended. Many would welcome disestablishment were it not for the crippling of the church which might follow in the form of disendowment. Hitherto disestablishment has been the demand of the foes of the church; now it may become the policy of her most devoted sons. The future may hold fierce controversies or it may open the way to new unions. We wait and watch. The thing most to be feared in such a situation is the doctrinaire attitude which shrinks from realization of actuality, preferring to juggle with formulas. Realities must now be faced on both sides, and empty though high sounding words which act only as calls to battle may be forgotten. Clear minds, kindly hearts and the will to unity may accomplish much.

ERNEST THOMAS.

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National Oratorical Contest on Outlaw-War Treaties

A country-wide committee, with central headquarters at Washington, announces a national oratorical contest on outlaw-war treaties for American young people under 19 years of age. The prizes are: bronze medals for local contests, state prizes of gold medals, and three cash prizes of \$500, \$300 and \$200 to be awarded in the final national contest. The prizes are offered by Clement M. Biddle, of New York city. Details of the contest may be obtained by addressing National Oratorical Contest on Outlaw-War Treaties, 532 17th St., Washington.

Church Music Conference in New York City

Under the auspices of the national federation of music clubs, a conference of church music was held at the Waldorf Astoria hotel, New York, Dec. 10-11. Among the speakers were: Dr. H. Augustine Smith, of Boston university; Clarence Dickinson, organist at Brick Presbyterian church, New York; Alexander Russell, director of music at Princeton university; Rev. William H. Finn, of the Paulist fathers; Ian Alexander, of Binghamton, N. Y.; R. L. McAll, president of the national guild of organists; Arthur Billings Hunt, musical director of the international radio services; Frank L. Sealy, warden the American guild of organists; Dr. Milton Littlefield, etc. An interesting feature was a special vesper service held at St. Mark's-in-the-Bouwerie.

Ellen M. Stone, Famous Missionary, Dies

Miss Ellen M. Stone, the American missionary whose kidnapping by Macedonian bandits in 1901 stirred this country, died Dec. 14 in Chelsea, Mass., at 81 years of age. Her life, it will be remembered, was saved by the raising of a ransom by popular subscription in this country. Miss Stone had been sent to the Balkans in 1878 by the American board of commissioners for foreign missions. While returning from a teachers convention at Samokov, Bulgaria, then a part of Turkey, a small party was waylaid, one member was shot and Miss Stone and a Mme. Tsilka, wife of an Albanian missionary, taken captive. Through the American legation at Constantinople, notice was served that unless \$110,000 was forthcoming both women would face death. The board of foreign missions appealed for aid and \$72,500 was obtained and paid over only after the bandits had consented to a month's grace in order to allow additional subscriptions. It was not, however, until five months after their capture that the two women were released. Miss Stone returned to America in 1902, and made her home in Massachusetts with a niece.

Death of Thomas W. Goodspeed, One of U. of C. Founders

Stricken with paralysis on Dec. 9, Dr. Thomas W. Goodspeed, for several years a Baptist pastor and for a half-century connected with the University of Chicago, died in Chicago Dec. 16. Dr. Goodspeed

had his education from the old University of Chicago, the University of Rochester and Rochester theological seminary. In 1865 he was pastor of a Baptist church in

Quincy, Ill., and from 1872 to 1876 ministered at Morgan Park Baptist church, Chicago. He then became financial secretary of the Baptist Union theological

Special Correspondence from Pittsburgh

Pittsburgh, December 17.

PITTSBURGH, contrary to common opinion, is one of the cultural centers of the world. There are fifteen thousand students in our institutions of higher education—Pitt, Tech, Duquesne, college for women and two theological seminaries. How many American cities can boast that many students of college rank? Moreover, our city, now quite free from smoke, holds one of the few annual art exhibits of the world outside Paris and New York. This year the exhibit was opened by President and Mrs. Coolidge on Oct. 13 and closed on Dec. 4. Hundreds of canvases from Italy, Spain, Russia, England, France, Germany and Sweden as well as the United States made the exhibition truly international. Thousands of people, including armies of school children, passed through the galleries, very often with trained guides. The popular vote was given to the picture of "Two Hunters." I believe that the first prize picture received very little support from the "hoi polloi." I join the latter, for it is incomprehensible to the plain man—that verdict of the committee of artists.

Many of the canvases were lovely, but many others were of the futurist variety—very childish in their conception—very crude in their execution. What beauty or use is there in cubistic chimneys, leaning recklessly? What charm in rheumatic bodies, twisted and tortuous, with fishy eyes and disheveled hair? In the German section two chalky, naked females were said to represent rhythm—has it come to that? Many came to admire and remained to laugh. We are told that this is representative art; if that be true then the representative artistic mind is scrambled. By contrast a small side-gallery contained a permanent collection of pictures of the Gainsborough, Landseer type—and what a contrast! Nevertheless the exhibition caused us to think about beauty and that was well.

King Coal

"The king is dead, long live the king." Did you know that the famous Connellsville seam is ten feet thick—ten feet thick and miles in extent? The finest coking coal on earth, too. In England the mines are often a mile deep while this seam is right under the surface. But coal is in a bad way. There are reasons. First of all, the war-prices caused hundreds of little, independent mines to be worked—there are too many mines. Again, too many men went into the mines, until today there are two men for every mining job. Water-power is being rapidly developed; oil is being used on steamers and in homes, coal has been discovered in South America, and finally such improved machinery has been developed that a few men can do the work of scores. These are facts. There is no use ignoring facts. Probably coal will not come back until

cheap oil and gas are exhausted. Meanwhile an effort is being made, by the miners, to maintain artificially the Jacksonville scale. Coal operators say that this is absurd; supply and demand still regulate markets; one-half the miners must find employment elsewhere or starve. If the blacksmith cannot or will not learn to mend automobiles he is out of luck, for there are not many horses to be shod. That is another fact. In West Virginia, in the non-union field, miners are receiving about two-thirds of the Jacksonville scale, or about five dollars per day, but even then there is little work, because there is little demand for coal. Meanwhile in Pittsburgh an interdenominational committee is planning immediate relief for the miners who are in dire need. It is surely a most unhappy situation and one that cannot be easily adjusted. A study of past operations shows that men have only temporarily been thrown out of work by new machines. Something should be done to help these miners, who are plainly not needed in the industry, to find other employment. We do not need men to repair ox-carts. I know of one coal operator who has lost two millions of dollars recently. The coal business is sick; it is almost dead at the present; it will be pretty hard to make it breathe, easily, with pulmotors.

Big City Evangelism

Billy Sunday goes to St. Louis but Dr. Earl Kernahan comes to the once-smoky city. This will be the biggest city Kernahan has ever organized as a whole; he goes from here to New York. He says that fifty per cent of the prospect list can be won, if two workers take every fifteen names. He shows impressive lists of victories from other places. His method is simplicity itself: the pastor makes out his eligible list with extreme care; he selects his choicest men and women as workers, Kernahan trains and inspires these people. Then there is one week of "supper-meetings." Keyed up to concert pitch, the workers go out to win every other prospect for Christ and the church. It works. East Liberty—our suburb or portion of the city—made a huge success of this method last season. Pittsburgh will roll up a staggering total. It is the last word in evangelism, and, on the whole, very sane, but open to the danger of superficiality. Three hundred churches out of our 600 are already in line. Dr. Kernahan is a short, red-faced bundle of optimism and enthusiasm. He would have made a good full-back on a college eleven. He is the high-powered salesman in evangelism; he is a divine go-getter.

Scotch-Irish Religion

"Give me Scotland or I die," prayed John Knox. God not only gave him Scot-

(Continued on next page)

seminary at Morgan Park. In 1885 he received a D.D. degree from the old University of Chicago, which at that time was coming to its end because of financial difficulties. An offer by Yale university to William Rainey Harper, who was at that time on the Baptist theological seminary faculty, furnished Dr. Goodspeed with a cause for approaching Mr. Rockefeller and calling his attention effectively to the unique educational needs and opportunities at Chicago. For two years thereafter, by letters and by personal visits, Dr. Goodspeed continued to urge the cause of the university. Finally, in 1888, Mr. Rockefeller consented to give \$600,000 if the university raised \$400,000 among other friends. Dr. Goodspeed headed the drive and within a year \$549,000 had been raised, as well as a donation of a ten acre tract from Marshall Field, pioneer Chicago merchant. In 1890 Dr. Goodspeed was one of the six incorporators of the university who signed the application for its charter, and in ninety days he and President Harper together raised a million dollars for buildings and equipment. Dr. Goodspeed became secretary of the board of trustees, serving from 1890 to 1913, and from then until 1927 was corresponding secretary of the university.

A Different Installation At Union Church, Boston

At the installation of Rev. Herbert A. Jump as minister of Union church, Boston, recently no sermon was preached. Instead the people participated in the service by prayer and scripture reading, and an installing prayer and the address of fellowship completed the installation proper. Then followed a service of welcome in which Rev. John Carroll Per-

kins, minister of Kings chapel, Unitarian, spoke for the larger Christian unity.

Jews to Honor Oscar Straus for His Services to America

By a nation-wide canvass the late Oscar S. Straus, a member of President Roosevelt's cabinet and a former ambassador to Turkey, was selected by Jewish leaders

as the Jew who by his services to America deserves to be honored with a statue. Plans have been made for the erection of a statue in New York or Washington.

New Haven School for Church Workers Jan. 5

Professor Robert S. Smith, of Yale divinity school, will be dean of the New

Special Correspondence from Kansas City

Kansas City, December 12.

RELIGIOUS LEADERSHIP and life in this community will lose a disciplined mind, a prophetic voice, and a vivid personality in the departure late this month of Rabbi Henry J. Berkowitz, who leaves his position

Jewish Leader Goes to Pacific Northwest

as associate rabbi of the congregation B'Nai Jehudah on Linwood boulevard to accept temple Beth Israel in Portland, Oregon. He will be the only reform rabbi in Oregon, and will have the state's largest Jewish congregation. It is customary for smaller cities to rush newcomers in religious leadership with demands for speaking engagements and then, a few years later, to let them fold their tents and slip quietly away. In this instance, the desire to enjoy a sparkling personality increases as Rabbi Berkowitz's time here grows short. He was a classmate of Lewis Browne, author of "This Believing World," when both were preparing for the rabbinate. It would pay the protestant Christian world to look into the secret of the seminary in Cincinnati, if these young men are typical products. Here is a sample of Rabbi Berkowitz's utterance, currently featured in the press: "The most important thing the church has to say today is in the realm of the social, economic, and political maladjustments and injustice that are being interwoven with the very fabric of the nation. Wherever and whenever there is the transgression of a high moral law by society, by the city, by the state, or by the nation, the clarion call of religion must be heard up and down the highways of the land. Certainly the high points in the messages of Jesus and Jeremiah, of Paul and Deutero-Isaiah are the commands to society itself. They knew the social message of religion was its greatest good. Religion must be a corrective in the individual life, but if it is that alone, it fails. There can be no privileged class before the highest court of social righteousness." Berkowitz was a member of the now famous "Sunday school class" of Sinclair Lewis in this city in 1926, in spite of which "Elmer Gantry" was written.

One Minister's Social Contribution

The council of churches enters its seventh year, with the Rev. Harry C. Rogers, a Presbyterian pastor, as president. He has been active in the council from its beginning, chiefly as chairman of its commission on evangelism, which gave larger scope to the dominant interest of his nineteen-year ministry in one congregation in this city. And yet, strange as it may seem, linked with his passion for

the salvation of individuals has been a zeal for the creation of social welfare institutions directly affiliated with his congregation, in the same vicinity. A home for crippled children, his first achievement in this direction, is a valued institution of the community. Offered the presidency of Center college in Kentucky a year ago, he refused it when friends promised immediate efforts toward the realization of another dream, a home for convalescent employed women.

Leaders Resurrect Church Federation

In three months the new secretary of the council of churches, Irvin E. Deer, formerly of Minneapolis, has won the confidence of churchmen here as an executive who possesses in right proportion both caution and courage. A well-balanced but forceful program is expected of him. Good foundations were laid for the young organization by Ralph McAfee, the first secretary, who went last winter to Detroit. Unpleasant memories of an old-time church federation, which came to an inglorious end, seem to have been blotted out.

New Plans for Christmas Giving

A revival of the old Christmas spirit with its joys of preparing and giving gifts to members of one's own family in one's own home is planned this year by the social agencies serving the city's needy. For instance, if a Christmas dinner is the urgent need, the ingredients will be provided so the mother can prepare the dinner for her family. If toys are desired and the father and mother are without money, funds will be provided so the father or mother can buy the toys to place themselves in their children's stockings on Christmas eve. If clothes are needed, it is planned to provide the materials for making them. Materials for candy-making by destitute families in their own homes will be provided. To avoid duplication in contributions, the city is to be divided into fourteen districts, each of which will be in charge of a committee of persons living within that district. Calls for aid will be received by the chairmen of these committees as well as by all relief agencies. All appeals will be referred to the committee in the district from which they were received. Those in charge of the new Christmas idea believe one of the most undesirable effects of the former plan of Christmas giving was that it provided no way for the dependent family to have any part in expressing the Christmas spirit within its own home.

BURRIS JENKINS.

PITTSBURGH CORRESPONDENCE

(Continued from previous page)

land but he threw in Presbyterian Pittsburgh for good measure. This town is the most "dyed-in-the-wool" Presbyterian place on the planet. The regular Congregationalists have not more than two churches here. The Catholics are strong, the Methodists are alive, but the Presbyterians—the place is pious with them. Pittsburgh goes to church and the city is one of the two towns in the western world that observes Sunday or, as the Presbyterians love to say, "the Sabbath." We do not have Sunday baseball nor Sunday theaters, and thank God for that. Pittsburgh is thrifty—the Presbyterians are wealthy—they have millions and they let you know it. Pittsburgh is individualistic—it is "Each man for himself and—" you know the rest. The rest is also true. Pittsburgh is "a man's town with power in the air"—no place for the weakling. Pittsburgh is orthodox, aye it is that, we know what we believe. We conform, our religion is standardized. We not only believe, but we compel the other man to believe. There are not many liberals in our city, but the few of us who survive have a merry time of it. We know that we are alive. But you must say that Pittsburgh has a moral spine; it is one of the cleanest cities, morally, and, on the whole, a great and good town. I love it.

JOHN R. EWERS.

Haven school for church workers to be held at the divinity school for ten Thursday evenings, beginning Jan. 5. The school will be conducted by the New Haven council of religious education and is open to all denominations. Six courses of study will be given this year.

Progress of Grace Cathedral, San Francisco

An effort to extend over a period of seven months the raising of \$3,600,000 needed to complete Grace cathedral, Episcopal, in San Francisco, has been decided on by a group of clergy and prominent business men of the diocese. The cornerstone of the cathedral was laid in 1910; the crypt was finished in 1914 and the memorial chapel was begun last February.

Evangelistic Association of New England Plans for Easter

The December board meeting of the evangelistic association of New England was the largest and most enthusiastic meeting of the year. Among other matters of business, it was voted to conduct pre-Easter services, and a committee was chosen to arrange a program. It also was voted to hold the annual meeting and banquet in Ford hall, Jan. 17.

Methodist Texas Pastor Accepts Cleveland Congregational Pulpit

Rev. George M. Gibson, Jr., formerly pastor of the Methodist church, Pilot Point, Tex., has accepted a call to Trinity Congregational church, Cleveland, O.

Rev. James S. Montgomery Re-elected Chaplain of House of Representatives

Rev. James S. Montgomery, pastor at the Metropolitan Memorial Methodist church, Washington, D. C., has been re-elected chaplain of the United States house of representatives, having already served in that capacity for six years. The senate has a new chaplain, Rev. Z. Barney Phillips, rector of the Church of the Epiphany, Washington. He succeeds the late Rev. J. J. Muir.

New York Banker Gives \$100,000 to "Dick" Sheppard

William Prescott Bonbright, recently deceased New York banker, has left \$100,000 to his "dear friend," H. R. L. ("Dick") Sheppard, former vicar of St. Martin's, London. It was especially desirable, he thought, that Dr. Sheppard be relieved of all financial anxiety, especially in view of the uncertainty of his health.

Dr. E. E. Harper to Become College President

The inauguration of Dr. Earl E. Harper as president of Evansville college, Evansville, Ind., set for February 17, will be the leading event of a two-day educational program, combining with the annual founders' day celebration.

BOOKS RECEIVED

Prohibition: Its Industrial and Economic Aspects, by Herman Feldman. Appleton, \$2.00.
 Pat. Garrett's Authentic Life of Billy the Kid, edited by M. G. Fulton. Macmillan, \$2.50.
 Adventure: the Faith of Science and the Science of Faith, by B. H. Streeter, C. M. Chilcott, John MacMurray, and A. S. Russell. Macmillan.
 Adam and Eve, by John Erskine. Bobbs Merrill Co., \$2.50.
 The Return of the Prodigal, and other Religious Poems, by Charles R. Williams. Bobbs Merrill Co.

The Nature of Deity, by J. E. Turner. Oxford University Press.

The Gospel of Sadhu Sundar Singh, by Friedrich Heiler, translated by Olive Wyon. Oxford University Press.

The Cross-Stitch Heart, and other Plays, by Rachel Field. Scribner's, \$1.25.

The Older Children's Bible. Macmillan, \$1.75.

Religion and Social Justice, by Sherwood Eddy. Doran, \$1.50.

Christ in the World of Today, a Record of the Church Congress in the United States, 1927. By Bishop Charles Lewis Slattery. Scribner, \$2.50.

The Story of the American Indian, by Paul Radin. Boni & Liveright, \$5.00.

No Other Tiger, by A. E. W. Mason. Doran, \$2.00.

Special Correspondence from the Northwest

Portland, Oregon, December 13.

NOT LONG AGO Mr. A. M. Locker, secretary of the Inland Empire council of religious education, with headquarters at Spokane, Wash., was run down by an automobile at Caldwell, Ida., and

Sunday Schools sustained injuries from which he died later. He

And Sunday was one of the older men in this type of

service, and carried on the Marion Lawrance tradition with fine effect. Even so, he found it difficult to lift the enterprise to old time levels of public interest. The Sunday school convention of former days, with its mass inspiration, has disappeared and the newer and more exact forms of religious education have not yet caught the popular fancy. Just at present it is the denominational representatives in this field who are most prominent. Luckily, most of them are broadminded and work well together. The quality of teachers in church schools is constantly improving, and in the building of new churches religious education is a dominant interest; yet it is probable that only one-third of our child population is enrolled in Sunday school and the average attendance is not far from one-half the enrolment. One large school with fine equipment has announced a sixty per cent average as its goal for next year. For much of this failure, Pacific coast indifference to the religious values of Sunday is responsible. The modern trinity of mild climate, scenic beauty, and paved roads, works as much havoc to church and Sunday school as ever did the more celebrated combination of the world, the flesh and the devil.

Science in Benevolence

The tinkling bells and boiling kettles along our streets remind the passers-by of Christmas giving. Much of this is more zealous than intelligent. Not long ago the mayor of one of our cities called 200 social workers and churchmen into conference with reference to this matter. A partial survey showed that \$85,000 had been given last Christmas in charity; that competition between different agencies was so keen that self-respecting people were drawn upon the lists almost against their will; that one family received five baskets from as many sources, and that families once on the lists showed a disposition to remain there. The trouble is caused largely by certain organizations, not primarily charitable, which feel a burst of generosity at Christmas time and proceed to give it expression, without regard to the rules of the game. The conference gave advice not calculated to hurt their feelings, but designed eventually to bring about a more scientific procedure. Certainly giving ought to help somebody besides the benefactors!

Prosperity Moves Around

The distribution of prosperity this year is different from that in the recent past. The agricultural and stock-raising territory lying east of the Cascade mountains, which has been having hard times for several years, now rejoices in large crops and good prices. Along the coast where timber is king, there is a different story. The worldwide building boom which followed the war has stopped; the competition afforded by southern states is keenly felt; and depression covers the whole industry. Many small operators have been forced to the wall and some of the larger concerns are taking vacations. The problem of unemployment is becoming grave and the resources of our charitable agencies will be strained to meet the situation. This condition will make it more difficult to raise church budgets, while large capital expenditures will have to be postponed until a more convenient season.

And So Forth

Not long ago the Mormons dedicated a new temple at Mesa, Arizona. This follows soon after the erection of similar structures in the Hawaiian islands and Alberta. All these are strikingly beautiful in architecture and together must have cost well in excess of a million dollars. They are for the convenience of church members who are remote from the facilities afforded by the four older temples in Utah. Contrary to popular impression, these temples are not for purposes of worship. No non-Mormons are allowed to enter them and comparatively few of the "saints" enjoy that privilege. They are designed rather for the performance of certain ordinances, especially those which are regarded "as necessary for the salvation of those who have died without knowledge of the gospel." As fees are involved in most of these ceremonies, each temple is a goodly revenue producer. . . . The northwest has recently been visited by several officers of the International union of gospel missions and by other men prominent in the movement, such as John Callahan and Peter MacFarlane. They arranged to start a new mission in Portland, designed to be larger and more representative than those already existing, and they announced that the next annual meeting of the union would be held at Vancouver, B. C. This new interest in the west coast seems to be due not only to a desire to do all the good possible, but also to a frank recognition of the fact that the vagaries of belief and the peculiarities of practice incident to the missions out this way are having a decidedly deleterious effect upon similar institutions farther east. This move is therefore in the nature of a back fire.

EDWARD LAIRD MILLS.

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